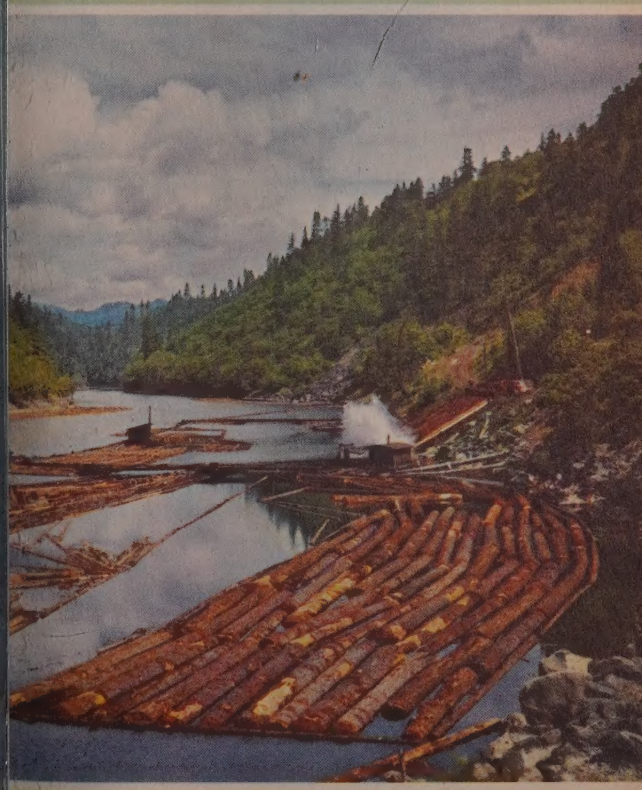
Y 1957 " 15 CENTS

# UNITY

THE LIBRARY OF
GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS



*I Am Building My House of Life*

# CONTENTS


The End of the Age, *Charles Fillmore* - - -
Faith in What? *Constance Foster* - - - - 1
The Magic Tube, *Olga Printzlau* - - - - 1
Establishing Good, *Faith Cornwall* - - - - 2
Measure of Power, *Maria Ann Aigner* - - - 2
"In Quietness and in Confidence,"
*Ruth Barrick Golden* - - - - - -
God's Plan for Good, *Janet Kempton* - - -
I Meet My God in Silent Prayer, *Charles Fillmore* -
Now That I Understand, *May Roberts* - - -
Sunday Lessons - - - - - - - - - -


*Cover—White Salmon River, Wash., by Don Knight*

## *Monthly Thoughts*

BY CHARLES FILLMORE

To be Used from July 1 to July 31

*Illumination:* Infinite wisdom guides me, and I exercise good judgment at all times.

*Prosperity:* I exercise wisdom and good judgment and all my affairs are prospered. My success increases abundantly.

*Healing:* I use good judgment in relation to mind and body and I radiate harmony and heal


UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIAN

Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Entered as second-class matter, at the post office at Lee's Sum Missouri. Accepted for mailing at special rate of postage, provide in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

# Unity

*Founded in 1889 by Charles Fillmore*
George E. Carpenter, Editor

LUME 127 JULY, 1957 NUMBER 1


## *The End of the Age*

from the writings of
CHARLES FILLMORE

N ALL AGES and among all peoples, there have been legends of prophets and saviors and predictions of their coming. Anticipation of a messiah has not been confined to the Occident, for several of the prominent religions of the Orient have prophesied a messiah. The fact that all who believe the principle of divine incarnation have long strained their eyes across the shining sands in an effort to catch sight of the coming of one clothed with the power of heaven, should make us pause and consider the cause of such universality of opinion among peoples widely separated. To dismiss the subject as a religious superstition is not in harmony with unprejudiced reason. To regard these prophecies merely as religious superstitions rules out traditions that are as tenable and as reliable as the facts of history. There is a cause for every effect, and the cause underlying this almost unanimous expectation

of a messiah must have some of the omnipres
of a universal law.

In considering a subject like this, which den
strates itself largely on metaphysical lines,
necessary to look beyond the material plane to
realm of causes.

The material universe is but the shadow of
spiritual universe. The pulsations of the spir
forces impinge upon and sway men, nations,
planets, according to laws whose sweep in space
time is so stupendous as to be beyond the ke
comprehension of astronomy. But the fact should
be overlooked that higher astronomy had its
taries in the past. The Magi and the illumined s
of Chaldea and Egypt had astronomical knowl
of universal scope. It was so broad, so giganti
far removed from the comprehension of the
mon mind of their day that it always remained
property of the few. It was communicated in
bols, because of the poverty of language to expre
supermundane truths. In the sacred literatur
the Hindus are evidences of astronomical eruc
covering such vast periods of time that mo
philosophers cannot or do not give them cred
and they are relegated to the domain of specul
rather than of science. However the astronc
of the present age have forged along on ma
lines until now they are beginning to impinge
the hidden wisdom of the mighty savants of the

There is evidence that proves that the ag
the distant past knew a higher astronomy tha
we of this age, and that they predicted the futu
this planet through cycles and aeons—its nigh

tal darkness and the dawn of its spiritual day—
the same accuracy that our astronomers do its
ent-day planetary revolutions.

Jesus evidently understood this higher astronomy,
He knew that His work as a teacher and dem-
rator of spiritual law was related to it, yet not
trolled by it. He co-operated with the "law . . .
the prophets," as far as they went, but He
w the higher law of the Christ man and affirmed
supremacy in the words: "All authority hath
n given unto me in heaven and on earth."

It is also evident that Jesus understood the aeons
ges through which the earth passes. For example,
Matthew 13:39, our English Bible reads: "The
my that sowed them is the devil: and the harvest
he end of the world; and the reapers are angels."
the Diaglott version, which gives the original
ek and a word-for-word translation, this reads:
IAT ENEMY who SOWED them in the ADVERSARY;
HARVEST is the End of the Age; and the REAPERS
Messengers." In this as in many other passages
ere Jesus used the word "age," it has been trans-
d "world," leading the reader to believe that
us taught that this planet was to be destroyed.

So we see that the almost universally accepted
ching of the end of the world is not properly
nded on the Bible. The translators wanted to
e the wicked a great scare, so they put "the end
the world" in Jesus' mouth in several instances
ere He plainly said "the end of the age."

The Bible is a textbook of absolute Truth; but its
chings are veiled in symbol and understood only
the illumined. The old prophets knew that the

earth would become spiritualized in time, and t
looked forward and saw it as a self-luminous pla
This is plainly stated in numerous places in
Scriptures. Isaiah says: "Arise, shine; for thy ligh
come, and the glory of Jehovah is risen upon t
. . . Violence shall no more be heard in thy l
desolation nor destruction within thy borders
The sun shall be no more thy light by day; nei
for brightness shall the moon give light unto t
but Jehovah will be unto thee an everlasting li
and thy God thy glory." John in Revelation also
a like condition when he prophesied: "And t
shall be night no more; and they need no ligh
lamp, neither light of sun; for the Lord God s
give them light."

Job wrote:

"Canst thou lead forth the Mazzaroth ['the sign
the Zodiac' (margin)] in their season?
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in
earth?"

In accordance with the prophecies of the anci
our planetary system has just completed a jou
of 2,169 years, in which there has been wonde
material progress without its spiritual counter
But old conditions have passed away and a new
has dawned. A great change is taking place in
mentality of the race, and this change is evide
in literature, science, and religion. There is a bi
ing away from old creeds and old doctrines,
there is a tendency to form centers along line
scientific spiritual thought. The literature of
first half of the twentieth century is so saturated

ultism as to be an object of censure by conserva-
s, who denounce it as a "lapse into the superstiti
n of the past." Notwithstanding the protests of
conservatives, on every hand are evidences of
ritual freedom; it crops out in so many ways that
enumeration would cover the whole field of life.
This is surely the coming of the spirit of Christ
Truth, just as was prophesied: "For yourselves
ow perfectly that the day of the Lord so cometh
a thief in the night." "And it shall come to pass
erward, that I will pour out my Spirit upon all
h; and your sons and your daughters shall proph-
, your old men shall dream dreams, your young
n shall see visions."

It is evident that Jesus and His predecessors had
owledge of coming events on lines of such abso-
e accuracy as to place it in the realm of truth
ertained, that is, exact science.

That knowledge of our planet is daily becom-
more refined, is admitted by material scientists,
that it will ever become spiritualized, as was
lared by the ancients, they do not yet admit.

The evidences of a radiant condition of matter
our planet, are so plain that even the most skep-
al are loath to deny them, and they must eventually
accepted by all scientists. The physicists are rap-
y altering their viewpoint. They are working out
ir researches in the mental realm. Recently one
the greatest of them, Professor Robert Andrews
llikan, wrote that "matter is no longer a mere
me of marbles played by blind men. An atom is
w an amazingly complicated organism, possessing
ny interrelated parts and exhibiting many func-

tions and properties—energy properties, radia
properties, wave properties, and other prope
quite as mysterious as any that used to masque
under the name of 'mind.' Hence the phrase 'A
matter' and 'All is mind' have now become
shibboleths completely devoid of meaning."

But these material evidences of a new era ar
necessary to the sensitive ones who feel it in
very atmosphere and who are thrilled by the
of the Christ principle. To those who hunger
righteousness, this Christ principle is the elix
eternal life; but those who are wedded to things
terial would better beware! The race is chan
its vibrations to a higher rate, and the higher t
of the race must keep the equipoise by unfol
spiritually or they will lose their hold. Cases of
of mental poise are now getting so numerous
attract the attention of the medical world, and t
cases will increase in frequency in the future, u
there is a stronger development of the spiritua
ture of men. Old things are passing away!

Do you belong to the old, or are you buil
anew from within and keeping time with the p
ress of the age? The "harvest" or "consumm
of the age" pointed out by Jesus is not far off.
is no theological scare; it is a statement based
law that is now being tested and proved.

Listen to your inner voice; cultivate the g
the pure, the God within you. Do not let your
beliefs keep you in the darkness of error until
go out like a dying ember. The divine spark is w
you. Fan it into flame by right thinking, right li
and right doing, and you will find the "new

m."

That Jesus was the fulfillment in the flesh of long-looked-for Messiah is accepted by those o have had spiritual illumination, and is believed millions who have not had this illumination. ny have not lifted up the Son of man in themves, but they have faith that Jesus did. Those o study the life of Jesus in its personal aspect, to exclusion of the spiritual, sense the wonderful sibilities within man and the universe. One who s not develop his own spiritual nature cannot the spiritual nature in Jesus or in other men o are following Jesus in the regeneration.

Man employs a divine-natural law of growth or lution before he reaches the divine spiritual. ose under the divine-natural law are referred to in Bible as the "children of God." However it is sible for the "children of God" to forge ahead of average in spiritual understanding and power, l to become those who are called "sons of God." great spiritual leaders have been of the latter ss. They see that

"The fault . . . is not in our stars,
But in ourselves, that we are underlings."

What we all need is a fuller understanding of the ritual laws lying back of the phenomena of existce. "It is the spirit that giveth life; the flesh profitnothing." Christians should seek the undying e and law of Jesus and the creative substance of s body instead of the historical man of Nazareth. stract Truth is good as a beginning for the aspirman, but Truth incarnated through a great One a dynamic booster, and we all intuitively unite with

such a one as Jesus, and are set free from our hur limitations by the vision and quickening that con with the Christ gives us.

It is a strange fact that in attempts to get world's estimate of great men the name of Jesus seldom been suggested. One would think that army of men and women teaching the doctrine this greatest of men, would put His name at head of the list. Our attention is always calle the classifications "secular" and "religious" to plain why Jesus is not included among the wo great men. In fact, Jesus is not considered a man a god, and in this fact we find another of the n separations that systematized religion has made tween the spiritual and the material.

The secular world has been taught that J was so superior to mortal man that He can be tho of only as a god. This removes Him from us a a man whose character we may emulate and a example of what we may become and places attainments far beyond human possibilities.

But Jesus laid no claim to that superiority other men with which the church so persistentl vests Him. His teaching is that all who keep divine law as He kept it will become like Him His disciples. "Neither for these only do I pray for them also that believe on me through word." "I in them, and thou in me, that they m perfected into one; that the world may know thou didst send me, and lovedst them, even as lovedst me."

By separating Jesus from the rest of the rac close the door against the real man, the man

ery personal man must progress into. "My little ldren, of whom I am again in travail until Christ formed in you," said Paul. There is a great awaking, in all parts of the world, to the absolute necesy and immediate possibility of a race of men patned after Jesus of Nazareth. Thus is germinating seed of the new race that Jesus sowed. "Except grain of wheat fall into the earth and die, it abid- by itself alone; but if it die, it beareth much uit." Jesus taught the highest Truth ever given to world, but in addition to His doctrines He gave race His purified, glorified body. He purified d spiritualized the natural blood until it became piritual life stream, into which all may enter and cleansed. He spiritualized the cells of His corrupte body and set them free in "the heavens," where may all appropriate or "eat" them. The heavenly gdom to which Jesus so often referred is the limited spiritual consciousness where mind and dy are equal in all activities. When we come into full consciousness of "the heavens," the body l respond instantly to every thought; then time, ce, and all the limitations of matter will disapar. It is in this consciousness that Jesus now lives; s "second coming" will be the revealing to men d women everywhere that He has not been absent any time. "Lo, I am with you always."

The heavenly signs of the second coming of the n of man are in the cosmic ether, which is now own to science as interpenetrating all things. In invisible ether, we shall eventually find a comte record of the history of the race, which spirally developed man will be able to read as easily

as he now reads the daily paper. Sir James Jean
his book "The Mysterious Universe" says: "We m
think of space as being drenched with almost all
cosmic radiation which has ever been generated si
the world began. Its rays come to us as messeng
not only from the farthest depths of space, but
from the farthest reaches of time. And, if we r
it aright, their message seems to be that somewh
sometime, in the history of the universe, matter
been annihilated, and this not in tiny, but in
pendous amounts."

Jesus named God-Mind the "KINGDOM of
HEAVENS." According to the original Greek, as
en in the Emphatic Diaglott, He said: "Refo
because the ROYAL MAJESTY of the HEAVENS has
proached." Bible translators have not unders
the spiritual meaning of the Scriptures, and
have nearly always translated the word "heav
in the singular, making it read "heaven." This e
has misled many into thinking that Jesus, in
many parables and comparisons, referred to a p
called heaven. But it is apparent that in these p
bles and comparisons He was trying to explai
His hearers the character of the omnipresent
stance and life that has all potentiality and is
source of everything that appears on the earth.

The coming in the clouds of the heavens of
"Son of man sitting at the right hand of Power
Jesus told the high priest, is the "second comi
and we should look nowhere else for the adve
the risen Christ. Christ is today "sitting at the
hand of Power," which represents spiritual p
expressed; the clouds of heaven being the obsc

which sense consciousness holds the light of uth.

Let us cease expecting Christ to come in bodily m; let us turn our attention to His risen body eady with us. In this way we shall co-operate with m in setting up the kingdom of the heavens on earth. In Matthew 24:23-27 Jesus gave the strong- kind of warning against the idea of the personal pearance of the Christ. The passage concludes th these words: "For as the lightning cometh forth m the east, and is seen even unto the west; so all be the coming of the Son of man." These are sus' own words, and they should have greater ight than Paul's theory that Jesus will appear with reat shout in the clouds of heaven, which has been erpreted literally as the personal appearance of sus in the sky.

The world needs the Christ consciousness now. e need implies that the attainment is near at hand. ere are men and women who gaze up into the avens for Christ, as did the early disciples, instead looking within their own heart and mind. "Ye n of Galilee, why stand ye looking into heaven?" ly believe in the omnipresent Christ and you will hold Him sitting on the right hand of Power with- your own being!

All who believe that Christ is here now should ch it and preach it with all possible zeal.

The people are longing and reaching out for the aling hand of the Lord Jesus Christ.

There is great need of leadership under the Christ ose banner is love.

The Prince of Peace should be invited to the

peace conferences that are held by war-taxed a
war-weary peoples.

Christ righteousness should be dominant in
tling the differences between capital and labor.

Our schools in every grade need to teach
moral standard of Christ as fundamental to all t
character.

When our children have the Christ Spirit poin
out to them as being within and as a living foun
health, wealth, and happiness, they will quickly
cept it.

Then the ambition of men will be to compet
bringing forth Truth, goodness, and righteousn
and evil and sin, with its sickness and poverty,
disappear from the earth.

## PRAYER

*C. R. Findley*

Each day of life someone is praying,
Each hour of day God hears the prayer.
The door of prayer is always open;
Be still, my heart, and enter there.

Our choicest thoughts are born in silence,
The still, small voice speaks peace within.
The Master comes and shows the pathway
To golden joys our hearts can win.

The hour of prayer is preparation
And power and courage—all we ask.
Its wisdom guides on every journey,
Its strength helps through every task.

# *Faith in What?*

CONSTANCE FOSTER

A BUSINESSMAN recently wrote me a letter. He needed a rather large sum of money by a specific date.

"I've prayed about this matter," he said, "but so ar nothing has happened. My faith must be lack-ng. What can I do to increase it? I'm so worried hat I cannot sleep and I find myself lying awake n the night and imagining the worst. Please help ne to find more faith to overcome my fears."

I wrote this man that actually he did not need nore faith, for, like everybody else in the world, he lready had plenty. In fact, one could hardly live rough a single day without faith of some kind. he trouble, then, was not that this businessman eeded more faith, but a better and wiser application f the faith he already had.

Thus, it was quite plain from this man's letter hat he had enough faith, but faith in negative con-tions. Jesus clearly stated the results of such faith hen He said, "According to your faith be it done nto you."

If, like my business friend, you are going to lie vake nights and imagine that only the worst can ppen in your life, that is what you are going to et. Like other people, you have enough faith but ou apply it in the wrong direction. The doubts and ars you possess do not represent a lack of faith t faith in the wrong things. They represent a be-

lief in the reality of misfortune, disaster, failu
sickness, poverty, or the like.

There are many people who profess faith in G
and yet never give Him a chance to do the thi
they request of Him. They really think that they
lieve in God and they think that this is proved wh
they pray to Him. When no answer to their pray
seems to come they are puzzled and they compla
"Why doesn't God answer me?"

God, however, does answer their prayers,
He answers true prayers and not the ones t
imagine they are making. And true prayer is of
not the one made with one's lips or on one's kn
True prayer is a belief in the good that one can c
fidently think about and expect to receive. It is
fective only when it becomes a thought pattern
our lives.

If you ask God for health and then spend m
of your time thinking and talking about your sy
toms, you are praying not for health and wholen
but for disease. If you ask for prosperity but f
yourself thinking most of the time in terms of w
you lack, you are praying for lack.

Too, we prevent God from answering our pra
for the good things we desire if we take the ma
out of His hands the minute we have finished p
ing, look for some way to solve the problem o
selves, and never again think of turning to God
help. This shows that our real faith is not in H
but in our own efforts. We do not really turn
problem over to God and trust Him with it.

Frequently our faith is merely intellectual
service to the belief in God's infinite goodness.

ainly God will not bring something to pass unless re are willing to let Him do so and, therefore, we ust take our eyes, our thoughts, and our attention ff the troublesome situation and put our trust in Iim. The minute we are tempted to think of the roblem after we have once given it to Him, we ust quickly say "God" instead. This will remind s to leave it in His hands rather than put our faith n some other means.

"I know You are taking care of this for me, od. You don't need me interfering. I don't want o get in Your way even for a moment. So thank ou for everything."

Use simple affirmations in your own words, make em sincerely, and speak them from the bottom f your heart, not just from your lips.

Recently I had a wonderful demonstration of ow this method can work. We have a small motel nd two of our units had been empty for several eeks. Motel owners had said this was the off sea- on, with few visitors coming to the resort. All my eighbors, too, had said that vacancies were to be xpected. I had let this negative attitude affect my wn thinking. This meant that I had been putting ny faith in poor business and even taking it for ranted. But one night at bedtime I did an about ace in my thinking.

"Father, in Your abundance You don't know nything about an off season," I said to God. "Help ne to think Your thoughts after You and to know nly plenty for all. I believe only in You and Your oodness."

I waked an hour or two after I had gone to

sleep. I had a strong impulse to get up and turn our court lights, although it was then past midnig I did so and had barely gone back to bed when doorbell rang. At the door stood a weary tourist v had been delayed several hours by an automo breakdown.

"Yours was the only place where I saw a li on," he said. "Have you rooms for two famil We're traveling together but would like sepa rooms if you have them. The family in the ot car is scouting around on the next street and is ing to arouse someone, but I'll go bring them her you can take care of us."

Could I? Even as I put on my slippers and w to get the keys, I was thanking God for the mar ous, swift way in which He had acted. When leave everything to Him and get our own do and fears out of the way He quickly answers pra

Remember, you have all the faith you will need at this very instant. Do not pray for mor it. Pray to use your faith rightly. Some of the s that will tell whether or not you are using your f rightly are the following:

1. You are not given to anxious thought. do not fret, worry, or fear. You know that mighty power which sustains the universe is w ing ceaselessly and lovingly in your behalf.

2. You find innumerable things for which t thankful. There is nothing in your heart but p and thanksgiving, for you are assured that you the best legal advice, the perfect healer, the reliable banker, the greatest harmonizer, and most loving Father. What more can you desire?

3. Your life is smooth and victorious. You see ings in their proper perspective. The little prob- ems do not develop into big ones because you do ot resist evil but constantly overcome it with good. hallenges come, of course, but you accept them as pportunities to grow and overcome. You are a appy, successful, triumphant person because you now in whom you believe.

If anything less than this is true, use the won- erful faith you already possess to show true al- giance to God. Do not dissipate your faith by giv- g credence to anything that is unlike God. Keep our thoughts, even the seemingly unimportant ones, centered on the happy outcome that there will e no space left for negative attitudes to creep in nd distort your faith in the reality of Truth.

## One Drop from Love's Chalice

I planned and I labored and schemed
To found me a world that I dreamed,
And I failed, as was just;
Love gave me one drop from its chalice,
And opened a door of a palace—
Hereafter I trust.
I'd failed in achieving a change,
And hated my world with its strange
Old rime of red rust;
Love found me a thing of derision,
And quickened my sight with a Vision—
Oh, beauty in dust!

*—Evelyn M. Watson*

# *The Magic Tube*

OLGA PRINTZLAU

I REMEMBER once standing in sunlight at an op window, slowly twisting a metal tube as I gaz through the eyehole of a fascinating kaleid scope. I remember my mother watching me, smili at my exclamations and coming to where I stood wi the tube held against the light. How I cried ou "Look at this one! Oh, it's wonderful! Be careful it will change!"

The transfer of the toy from hand to hand safe made, my mother peered through the small hole a added her words of pleasure. Then, taking tur we beheld varicolored patterns of exquisite symme and beauty. At the slightest movement of the tu one pattern would change into another, each ima geometrically perfect yet never alike; there w never duplication, and no repetition of color a form.

"What have you in it?" my mother asked.

Carefully, I unscrewed the end of the tube a emptied the contents on the window sill: seve fragments of colored glass. Of such was unbelieva beauty fashioned.

"How can these things make such pretty p tures?" I asked, breathlessly. "They're just comm things."

"All common things are lovely when you exam them," replied my mother. "All things make bea when they are harmonious with one another."

"Would ugly things make ugly pictures?"

"To some people ugly things would seem pretty
ien they looked at them in the kaleidoscope, but
ien they took them out they would see what such
agined prettiness was made of, wouldn't they?
ie heart is like a kaleidoscope, my child. When
u are older you will understand what I mean."

In time I matured. Childlike wonder had long
o ceased, and my heart became restless. Occasion-
y I would pick up the old and battered kaleido-
ope and seek amusement in the shifting patterns
thin. Surely, the thought came one day, if I put
thing but coins into the kaleidoscope, or only
vels, the designs will be richer in beauty. But to
dismay the images within, formed first of coins,
ere opaque. And those formed of a handful of
nthetic jewels were mere blurs against the light.
either yielded the pure, vibrant beauty of the com-
on little fragments of glass. Although geometrical-
precise, they created only a monotonous effect.

Sudden annoyance drove me to break open the
leidoscope in order to examine its workings. The
rts lay upon the table. There was the empty tube
th the eyehole in its base, two strips of mirrored
ass and one strip of wood taped together to form
triangular inner tube, a circular metal strip in-
ted at one end to hold apart two discs of glass—
e opaque and one transparent, and finally the
glike band around the end compartment that held
e fragments to be shuffled.

So, I thought, this is all there is to it!

As a child, wonder had predominated; it was
onder without questioning. Now only disillusion-

ment remained. Fear and loneliness came upon m
A tremendous yearning for peace filled my heart
my thoughts turned back to the days of childho
when wonder and joy had been playmates. Looki
at the disassembled instrument, and while touchi
one of the parts, there suddenly came a revelati
to me. This thing, this mysterious kaleidoscope th
formed such beauty of common things, was actua
a clue to man's being.

Clearly, I saw how the three strips, two of m
rored glass and one of wood, are analogous to t
three parts of all persons: heart and spirit, which
flect in consequence whatever is put into the "tub
of the being; and the wooden strip, which is the bo
and which is one of the three necessary to form
perfect whole. All the odds and ends of though
desires, and expectations, motives, words, and dee
that form relations with one another are the fra
ments that create patterns of events.

How foolish I have been, I thought, discardi
the simple little fragments of common things f
"specializations." No wonder I had no peace wit
myself. Perhaps, I concluded, I should examine m
self, determine how I am made, see what is in
own compartment, for something is preventing
from creating patterns of peace and joy.

Examining my heart and my consciousness,
discovered much ugly material. This inner examin
tion—this going deep within the self—beca
analogous to a long, hard journey through a fright
ing wilderness. Here each fragment of ugly su
stance was reflected twofold by the mirrors of he
and spirit; and the body, holding them apart,

ining them, was subject to the unloveliness. Yet as on as each fragment was recognized as unfit and idesirable, it immediately disappeared, as if by agic.

As I labored within myself to move toward the ght that shines through all things, the journey at st ended, and the Light shone in full radiance, re-cting the brightness of an interior realm that was ean. And I learned that the body, one of the three rts of the total being, is as sacred as are heart and irit.

Moving onward, within myself, I found the Light be, as it seemed, an opening, or entranceplace, rough which one can enter into the presence of od. At first the Light was blinding, but when the ner eye became accustomed to the effulgence my art almost burst for joy at the beauty of experience for this was the realm of peace and joyous bliss which all outer things and phases are less than eam. I felt myself submerged in love and beauty. l my yearnings were fulfilled. And it seemed that dwelt in Paradise for eternity.

Surely, I thought, this is the kingdom of heaven at is within each man and woman and child. It ould be joy ineffable to remain forever in this sub-ne atmosphere. But realizing that spiritual joy and oration are best expressed in service, I knew that I uld not become a selfish recluse, or ascetic, but ust return to the outer world to resume my obliga-ns. With this decision I turned, as I thought, from e glory. Suddenly, I realized, however, that it is about me. I do not have to journey to it, for it is herever I am. It has always been so—only the

debris and uncleanness had kept this glory from view.

Having, in the period of inventory and cleansi emptied myself, I realized that I could not rem empty. I recalled Jesus' parable of the man fr whom an unclean spirit was driven. The uncl spirit, "seeking rest" and finding none, retur again to the man and finding the house, or consci ness, "empty, swept, and garnished," gathered gether "seven other spirits more evil than himse and they entered there to dwell. Jesus' warning h is clear and simple. It is a call for eternal viliga against apathy, for eternal protection of the c sciousness at the moment of its purification. should any evil enter the cleansed and "empty" he His warning would be fulfilled that "the last s of that man becometh worse than the first."

Realizing that I must keep the passage betw the outer world and the inner kingdom of hea open, that I might travel between the two, I reali the necessity of keeping it filled with all that power to resist any form of unclean, marau thoughts. Then, with childlike resolve, I bega fill the "kaleidoscope" of myself with com things: fragments of humility and simplicity, k ness and aspiration and faith. I gathered toge fragments of adoration for God, love of beauty Truth, childlike wonder, divine discontent, passion, understanding. And these simple thir put into the compartment of the heart that is n to hold such things.

Through the kaleidoscope of the heart one directly into the light of God. Contempl

glimpses of God, through pure fragments therein, produce unending transitions of beauty, revealing His symmetry and loveliness in operation. And the infinite variety of His ideas, His motives, purposes, and desires are seen as images of unspeakable loveliness. In each image the inner eye beholds His eternal breathing forth of life in new and ever-changing forms. Beholding in one moment a glimpse of minute symmetry and order, the inner eye in the next envisions universal splendor and cosmic grandeur.

As I went about my daily work, it became apparent that the universe in which we live is, in reality, an outer manifestation of the invisible kingdom of heaven, that when the inner eye looks into the light of God it beholds beauty and Truth existing through each minute scrap and fragment of things generally considered common, ordinary, and inconsequential. Like the coins and jewels, once put into the kaleidoscope, all that is pompous and grandiloquent, or artificial to the stark simplicity and sweetness of God and His truth and love, yield only opaque and blurred images, or at best, an imitation of true beauty. While apparently symmetrical in form and pleasing to the outer senses, the real is not glimpsed through. The Light that shines through all things reveals their gross materiality as obstructions to spiritual perfection.

Looking into the Light, through the more ordinary things of life, such as buildings and streets, the endless pageant of humanity, the faces of those called good or evil, friends or enemies, the faces of mountains and starry-eyed flowers—and beholding God

looking at us through each and every one of these the inner eye, becoming bright with true vision, se the unfolding of deeper mysteries. And the inn ear, hearing the voice of love in each earthly soun becomes attuned to the voice of God, singing with the heart.

The darkness of a vast, seemingly endless wild ness through which we wander—within ourselves will be lost in the effulgence of glory, as the kingdo of heaven itself opens for those who prepare the selves for entrance.

Recognizing the divine purpose in all things, all phases and circumstances, the heart knows G everywhere, within and without. It has learned to "God's world through the rags of this." To the lumined heart there is no fragment of substance, cumstance, or event through which the light of Tr does not penetrate or reveal how God arranges fragments into patterns disclosing His perfect bea and order.

Looking into the Light within, we behold G as the essence of love. And through childlike won and love we move closer and closer to Him, u His luminous and tender presence envelops us. Th we come into our perfect peace and joy.

*I shall maintain and know that God is at all times and under all conditions governing my affairs, and then I shall find that no circumstances can arise to deprive me of anything that rightfully belongs to me.*—SELECTED

# *Establishing Good*

FAITH CORNWALL

MAN, GOD'S HIGHEST avenue of manifestation, having been created in the image of God, has freedom of will. He has the power to direct his thoughts as he chooses, to build his own mental world, and, by way of it, to bring certain conditions into the world about him. In this sense, every man is an individual. The word *individual* means that which cannot be divided without loss of its essential character. But man has attempted to divide himself, to think and live in his intellect and in the physical part of his being without relating himself to the divine. Consequently, he has lost the qualities that are essential to his true character. He has become less than himself. He cannot manifest his true nature until he once again relates himself to the divine within himself and becomes obedient to it.

We know that neither darkness nor cold is a created thing. Each is the absence of that which was created: light and heat. Good and evil can be defined in a similar manner. Good is all that God created, but when man is not conscious of the good that surrounds him, he feels that evil is present. Actually, there is nothing to substantiate this feeling. Yet, as darkness and cold seem real and can affect us, hatred, fear, illness, poverty, and death seem real and we must at times deal with them, if only to fill them full of Truth by attaining a spiritual consciousness concerning them.

When one has a consciousness of love, one able to dissolve hatred. India gained political fr dom by peaceful resistance under the leadership Gandhi. In this way India proved to the world t there is a means other than war by which int national justice may be established. Individuals h proved in their lives that harmony and justice can brought into manifestation by love and prayer. T have proved that a consciousness of life can h illness and that lack can be overcome as one velops an awareness of the ever-present, limitl divine substance. Thus, an ill is bettered when so one offsets it by attaining the proper consciousn and by being the channel through which the em ness is filled.

If we admit that there are conditions in our li in which there seems to be lack of good, how we say that God is omnipresent? This is where need to understand God as Principle. A principl everywhere present, but it has to be applied to come evident. Principles of music are available to but only when people apply them by compos music do we become aware of and appreciate th principles. Similarly, spiritual principles are equ present everywhere and ready to be applied thro the consciousness of man, but man can experie the principle of God as love, for example, only a has love in his heart. He can manifest God as only by his own life consciousness. He can find to be abundance only when he has a conscious of abundance.

All things are made from an elemental substa This substance may be formed into that whic

armonious, orderly, and beautiful, or into unloveliess and discord. Clay may be molded into a figure f an angel or a symbol of evil, but we do not say iat because of this the clay is evil. We say that it is neutral substance; it is pliable in the hands of the culptor. In a similar manner, the substance of the niverse is responsive to the thought of man and bedient to his command. We are forming it with very belief in the lack of good, as well as with every odlike expression, such as love or peace. With very emotion and expectation we are taking hold of ubstance with mental hands and forming it into experience. It holds its form only as long as we keep it n the place we have given it, and we do this by maintaining a corresponding state of consciousness. When esentment is changed to love, when fear is replaced vith trust, when discord gives way to harmony in ur minds, then disorderly conditions in our lives ose their form and are replaced in the same substance by healing, order, and peace. There is no lack f good when we recognize God to be the one everavailable Principle of good, when we claim the action of His goodness, and send it forth to establish ts power. We affirm that there is but one power nd we awaken ourselves to the realization of this ower. As we continue to deny evil and affirm good, ve become so assured that only the good is true that he demonstration of our good becomes continuous nd automatic. We form our experiences by our houghts. There is no real power in our lives other han the power of our own consciousness. God cannot work through us unless by our consciousness we ermit Him to do so.

It is important, then, that we commune with H Spirit and become consciously obedient to His natur When we become loving, we will know God as lov When we attain a state of serenity, we will kno God as peace. Thoughts of joy will cause us radiate this attribute of God.

The very fact that we are alive means that v are manifesting God-life. We do not need son mysterious experience to assure ourselves that we a communing with God, for whatever good we posse is God in action through us. When we elevate o thoughts to that which is of God, to His power, lov and Truth, these ideas in Divine Mind respond i stantly to our thoughts and radiate through o minds to the degree that we are attuned to them.

Jesus said, "I am the living bread which car down out of heaven: if any man eat of this bread, shall live for ever . . . Except ye eat the flesh of t Son of man and drink his blood, you have not li in yourselves." When the apostles remarked th this statement was difficult to understand, Jesus e plained, "It is the spirit that giveth life; the fle profiteth nothing: the words that I have spoken un you are spirit, and are life." He meant that if partake of the Truth He uttered, this Truth will l come a quickening power, raising us in consciousn to His level of understanding; that, by becoming quainted with His teachings, we will develop t ability to absorb this bread of Truth, which is li We shall do well, then, to think often of these wo of Jesus, for by doing this our consciousness will come a spiritual channel through which God n fully establish His good on earth.

# *Measure of Power*

MARIA ANN AIGNER

RIGHT AT THIS MOMENT we have on "the tip of the tongue" all the power we need for whatever we want to do. "My word is the measure of my power. I have spoken, and it shall be so." This is how the Unity booklet, *The Six-Day Healing Practice*, states this Truth.

What a glorious sense of oneness with almighty God these words give. These words are like a mighty flood that causes the dam of weakness, confusion, and doubt within us to crumble bit by bit, until at last the whole section gives way and with a rush divine strength and power flow over and through every part of our bodies.

Whether we are rich or poor, male or female, young or old, whatever comes out of our mouths determines our place in the world and whether or not we are willing to accept our sonship with God. Our words measure our power. With our thoughts we picture our world; with our words we build that world.

As we grow in awareness of our ability to use words and each day become more proficient in using them, our knowledge of the words that have more power than others increases steadily. We become sensitive to sounds and tones: power-producing sounds, health producing sounds, and happiness-producing sounds. Right words and sounds, of course, are those that spread happiness, cheer,

health, peace, security, inspiration, and wisdor
As a simple exercise, let us try writing or spea
ing words like these, and we will know this floo
of life, for each word holds warmth and vitali
and is a vibrant current from the eternal source. Wi
practice we will learn how to use the right words
all times and in all situations. We will see with t
inner eye and hear with the inner ear the reactio
of others to the words we use. Soon we will ha
so sorted out our vocabulary that it will conta
nothing but health-producing and happiness-produ
ing sounds.

The very next time we attend a lecture, hear
sermon, sit in any group of people talking, or list
to someone talking at the movies or on television
let us disengage our minds for a moment from t
general content of the speech to which we are liste
ing. In that little pause let us actually break dov
the words the speaker is using. Let us think of ea
one and its first effect on us. Mentally let us list
few of them. Let us watch for words like the follo
ing: love, satisfaction, warmth, friendship, joy, Go
trust, sincerity. Then let us think for a moment. E
actly how do these words make us feel? Next let
look for the words that crop up even more consiste
ly in everyday conversation: distrust, ill will, tensio
conflict, hate, sadness, gloom, sorrow, doubt, co
fusion. What do we see now in the faces of the pe
ple on the television or movie screen? What ki
of action usually follows their words? And what
we feel as the pictures of these people float to
across the room?

When I first obtained the knowledge of t

neasure of power," as I termed this study of the se-ction of words, I started the following practice. Daily I listened to people no matter where I went. I listened to teachers, to students, to persons on the subways—persons whose faces I never saw but whose voices came to me over the shoulders of others; I listened to persons at the other end of telephones, to men shouting in the streets, to voices on phonograph records, in fact, to voices and words almost anywhere at any time. I lived with words and became as conscious of them as I was of the fact that in order to live I had to breathe, eat, and sleep. At that time I was working for an engineering firm in New York City, and a technical term frequently used was *calibrate*. I soon associated this term with my personal study of words and groups of words, for I learned to calibrate words, to measure them for the amount of life-giving force they contained. I noted how others reacted to them and how far their impact carried when once they were spoken.

Some of the greatest demonstrations of the power of words came in the jammed New York subways that I traveled twice a day. To this hour I remember the feelings aroused in me as I sat in some inconspicuous corner. If the stories I heard were sad or yield pain or dissatisfaction, though I might have been attempting to read at the time, I, too, experienced a lessening of peace and power. When I became aware of this I realized that I constantly needed a bulwark to hold my faith and hope at a high level. I knew I must turn to words to build strength for times such as these. The words that came easiest and brought almost instantaneous help for me

were the words of the Bible: "Jehovah is my shep herd; I shall not want." "Lo I am with you always. These words popped into my mind almost befor I consciously knew I needed them! What wonderfu words these were, and what reassurance and uplif in a world of tension, doubt, and fear that ha seemed to be pressing in on me!

I listen to the words used by my friends and m family at home, and often the wonder of this ne power leaped out at me at odd moments. Little Tor at our house is three and is just learning to some sault. His twin sister, Suzanne, mastered this fine a a full two months ago, but for some reason Tom not so quick. Each night we watched the little fe low stubbornly getting down on his head after su per and patiently trying to get his legs to go whe he wanted them to go. Time and again he would g straight up in the air, and then flop over where h had begun. Finally, Grandpa, one of the intereste observers, sang out one night: "That's good, Tom That's real good. One more try now." Sure enoug over he went and then he sat there, beaming at all u us. One simple sentence, that extra little push fro someone else, and the feat that had seemed impo sible became nothing at all!

None of us is really any different from litt Tommy. We are all a part of the same God. Th is the wonderful part of living, for it enables us realize our measure of worth, dignity, and power. A we extend our voices to those about us in words praise, understanding, and help, we pass on to the life, strength, and wisdom from God.

One Christmas when we were putting up the tr

remember we changed its location and then found
at our cord for the electric lights was too short
ather than go to the trouble of moving the tree, we
ought an extension cord that would reach the near-
st outlet. In similar fashion we are all extension
ords, and our tongues are our connecting outlets.
We pick up current from God, the central outlet,
nd pass it along from cord to cord. As our knowl-
dge of Truth increases and we use it with wisdom,
e turn on a little transformer inside ourselves
hereby the current that has come to us from an-
her is stepped up in voltage. How much current or
ow much of joy and happiness is spread by our
ords depends on us and on the amount of indi-
dual application we desire to make.

To know our measure of power gives us great
y, but it also carries with it a tremendous respon-
ility. Once we are aware of the profound effects
e human voice has on the spirits and minds of
hers, how important it becomes that our every
ord be selected with the care that Jesus used in His
ily conversations with His friends! Many of the
ords and phrases He used when He addressed the
blic at large are recorded in the Bible. Yet I often
ke to think of the times that are not recorded. I
ke to imagine what He might have said to His
iends and loved ones at such times. Remember how
is power increased and how His friends multiplied
round Him. People traveled for days and nights,
ten without food, just to be somewhere near Him.
am sure all His conversations were geared to the
ilding of the great power within Him. I am posi-
e no word slipped from His lips that did not show

that He was aware of His trust from God and th responsibility that was His.

Joy, happiness, peace, harmony, rest, friendshi strength, comfort, health, hope, laughter: these we life-giving forces produced in the bodies of othe by the words Jesus spoke.

How much happiness we can give and how muc happier we can become as individuals once we lea this lesson. When we try for an hour, a day, or week, joy comes to us as we realize our ability change the very atmosphere around us. We put li in the faces of the persons we love, as well as in ourselves, by bringing them shining words a thoughts instead of words of depression or apath

I was in a store last summer on a particular rainy day. Several others came in to buy, and I l tened to their remarks while I waited for my pac age. Almost without exception, every person h something gloomy to say about the weather. "Is it a miserable day!" "Good time to stay home "What a day for ducks." Then the door opened a in walked a little old lady, trying to close her u brella as she entered. She turned, and with a b warm smile she said: "My, isn't this a grand da My garden is coming back to life after all the h we've had." In a twinkling the atmosphere in t store changed from one of gloom to one of joy. T rest of the people, I am sure, walked out with t same happy spirit that I did.

A few simple words—yes. That is all they we But such words are needed to do the work that Je did while He walked on earth. We do not n extensive vocabularies. We do not need degrees.

only have to consider the words we use and make certain that we select the right ones—the ones with the God-force within them.

Many before us have reached an understanding of this word power, and from them we can learn rapidly. Also, we can go to the great writings if we are eager to hasten the day when we will be God's transformer to the fullest degree. We can read from the Bible, from Emerson, Wordsworth, Longfellow, Milton, Whitman, Gibran, Plato, and the many others who have employed words to show us the Way. To train ourselves to choose words that bring us and those about us into closer connection with God is one of the priceless gifts of life. And soon we actually feel the flowing, healing force in our bodies when we come across words like these: *"I am brave and bold with the knowledge that I am spirit and therefore not subject to any opposing force. Plenty and prosperity are mine by inheritance from almighty God, and I now by my steady and persistent word bring them into manifestation."*

*I don't think any university in this country can be neutral as far as religion is concerned. I am not arguing for one religion as against another sect, but I do want to see the ethical aspects of religion become a motivating force in the lives of our students and in the world. We need the help that religion can give us.*—SIDNEY LOVETT

# *"In Quietness and in Confidence"*

RUTH BARRICK GOLDEN

DO YOU HAVE a problem of insecurity, lack, o fear? Perhaps you have never consciousl said, "I am afraid," "I am poor," "I am sic and unloved," "I haven't the courage to undertak this," "I dread to face the uncertainty of the future," "I simply cannot love him," or "I cannot forgive. But doubtless you have had such thoughts or fel some of these depressing emotions; for all of us, a one time or another, have problems concerning un certainty, ill-health, tangled business or family rela tions, timidity, resentment, and unwillingness or in ability to forgive.

Through the goodness of God a solution is avai able for each of these, and for any other problem tha we may meet!

"In quietness and in confidence shall be you strength." "In quietness and in confidence" describe the proper approach to all our problems, great c small. We solve our problems not by whimpering c rebelling, but by becoming quiet and by showin confidence in the one Source of unfailing strengt and comfort, God, the inner Spirit of light.

To run to friends with our problems, to "g home to mother," to cry on a sympathetic shoulde to go to medical or psychiatric clinics, or to see lawyers who will go into courts of law to settle th questions that beset us may not help us; for v may disagree with the advice given by relatives

riends, reject the counsel of professional advisers r protest against the decision of a court of law. When our questions, however, are answered by the nner voice of Spirit we do not doubt, for this inner lumination is the light that is lasting and real. This Truth, which is revealed to us in consciousness hen we become still and listen.

"Be still, and know that I am God." You may y, "But I can't 'be still'! I am so nervous! I am so nhappy! I cannot think clearly and I cannot eat, eep, or rest! This injustice (or pain, sorrow, or decision) is making a wreck of me!" No matter ow upset, confused, or rebellious you may be, you n become still. You can empty your mind and put ide all worry, tension, and anxiety. You can re-ase every thought of your own, surrender your lf-will, and "be still." You can stop struggling and riving to settle the problem with your own strength d in your own way. You can simply "let go; and t God."

"Relax and live." These words gave me peace, urage, hope, and health at a time when it seemed as all these had departed from me. It was a time when ost of the things to which I had given my life lay attered and broken. Fortunately, I learned to re-x, to "let go; and let God" take over and guide me, d all was restored. As I learned to put my trust in od I experienced deeper spiritual growth and un-fldment than I had ever experienced before.

You, too, can learn to relax and "let go." Watch novice trying to swim. How hard he works. He cks wildly; he flails with his arms and splashes with s hands. He fights, sputters, and struggles. He does

not know how to hold his head or how to breath
He gets water in his eyes, nose, and mouth becau
he has not learned how to relax. He has not learn
how to cast out fear. As long as a would-be swimm
is battling, fighting, and making work of his effor
one may be sure that fear is at the center of his bein

Put yourself in the place of the confused swi
mer. "Stop fearing the water, stop struggling, a
relax," says your instructor. "Trust yourself to t
water, give yourself up to the buoyancy of it, and re
upon it. You are lighter than the water; just kno
that it will bear you up."

Perhaps a supporting hand beneath you hol
you on an even keel for a few moments as you rel
and rest and feel the water beneath you. More wo
derful than any supporting cushion, the water bea
your weight and holds your body easily and safe

You lose your fear! You relax in quietness,
trust, and in confidence. You float in peace.

If, when confronted by problems, you relax y
will be released from frustration, fear, and inde
sion. Trust yourself to the all-powerful, all-carin
all-supporting love of God, and fear will depa
This trust in God will leave you with the same wo
derful confidence and peace that the expert swi
mer finds. "They that wait for Jehovah shall ren
their strength."

You may be fearful and insecure under t
weight of your problems, while all the time the wo
derful love of God surrounds you! However gr
your indecision or lack, surrender this moment a
trust yourself to the Christ power within you and y
will be borne up, infolded, comforted, strengthen

d given the peace that passes all understanding. o one can do this for you or even show you how do it; you must listen to the "still small voice" thin that tells you how. Trust yourself to the oad ocean of infinite Spirit; realize that Christ, the n of God within you, is your life, your light, and ur all-enveloping support and preservation, and u will find courage, rest, and peace.

"Enter into thine inner chamber, and . . . shut thy or." Shut out all thoughts of the past, present, or ture. Shut out all anxiety about how you or your ved ones are to be clothed, housed, fed, or guided. lease all your worries, whether they concern the sunderstanding that must be straightened out, or me other problem. Enter into "thine inner chamber d having shut thy door, pray to thy Father who is secret, and thy Father who seeth in secret shall compense thee."

In this inner chamber, the "secret place of the ost High," think of yourself as a trusting, com- tent swimmer, floating on the bosom of the deep. ink of yourself as being one with the water. Then lize yourself as a trusting child of God, floating the deep and everlasting bosom of the Father d one with Him.

Thus, if you can trust yourself for one minute for one hour to the supporting power of the water, ely you can trust yourself and all your problems the infolding love of God.

Your health and material possessions may ap- r to be gone; joy may seem unobtainable for you, do not fear. These conditions are only appear- es. You need not strive or struggle, for "in quiet-

ness and in confidence shall be your strength." Y
need only to "let go; and let God." Then your c
sciousness will be filled with the infinite resour
of the Father. Whatever you have lost will be ab
dantly restored; whatever you desire will be given
you.

A tense and worried mind cannot receive or
tain these blessings, but a mind that has quietn
and confidence can absorb and store them; for
quietness and in confidence" the Spirit takes ov
The word *confidence* comes from the Latin wo
*confidere,* which means "to trust." What could
more wonderful than the thought of trusting God
work in the stillness!

God works in the stillness. In the stillness of
"inner chamber" the Holy Spirit enters into yo
conscious mind, dissolves all your doubts, and
news your strength.

Through relaxation and prayer know that G
the eternal Spirit within, energizes every nerve a
cell of your body and mind. Behold you are a s
of God! Know that He is filling you with the coura
and wisdom to go forward fearlessly and triumpha
ly with sure, steady strokes toward the good th
awaits you. You will meet the waves if need be
you will float peacefully as you know that "und
neath are the everlasting arms."

*Be not therefore anxious for the morrow: for the morrow will be anxious for itself.*—MATTHEW

# *God's Plan for Good*

JANET KEMPTON

"WHY DOES EVERYTHING always have to happen to me?" How often have you heard this question? Perhaps you have used these very words yourself in a moment of despondency when your own world seemed to have come to an end. You may even have said, "That's just my luck!" or "Bad luck seems to be my fate!"

When we look about us we see that all life has a definite plan. The earth rotates on its axis so that the vital energy of the sun may reach it each day. The myriads of stars within the universe move through space in mathematical precision. Earth awakens to spring following the sleep of winter; in summer it unfolds into full bloom and then slips quietly into the colors of autumn; and once again in winter it rests beneath its coverlet of snow. The babe becomes the child, the child becomes a youth, and the youth grows to full manhood as he becomes a mature entity capable of carrying forward his part in the plan of his Creator.

Thus, in looking about us, we must surely see that God has a plan. An Egyptian sage has said that what is true on one plane is true on all planes. We may, therefore, conclude that the precision of the physical movements of the universe indicates that the whole plan of God is precise in every detail.

And, too, since man is an integral part, a working unit within the whole, the plan for the individual

also must be one of definite purpose. Furthermor does it not seem logical that the fulfillment of th purpose must be worked out by man himself? Fo since man was created in God's image, he, too, mu have the ability to create according to a pattern.

As we move through life we look back and se clearly in retrospect the links that form the chain o our life experiences and we recognize that the link we once called "evil" were forged by our own failur to think through a situation. But by the heartache of the trial-and-error method we have come into a understanding of God's plan. By weighing the goo against the not-good we have learned that the no good is in reality good incompletely expressed. B our own word and thought we have learned to us our power of creation to bring into manifestatio our every experience of life—both good and seem ingly not-good. We have learned that complet words and thoughts of good bring not-good or "evil experiences, which have to be outweighed by think ing through the experiences to achieve ultimate good

But how can we always judge what is complet good and what is incomplete good?

Any thought that diverts one from the realiz tion of the ultimate good in God's plan is incon plete and brings unhappy results. Among the no good or incomplete thoughts are self-pity, self-d preciation, lack of faith, bitterness, hate, jealous and their like. These attitudes affect the subco scious mind in such fashion that the individu seldom recognizes the ultimate outpicturing f what it is. He considers it a piece of bad luck ar does not see it as the result of his own thinking. B

hen he finally realizes his responsibility in the reat over-all plan of the Creator, he sees all exeriences in their right perspective and begins to ve his part in the great plan by keeping faith in iod's great wisdom.

Thus, we see there is no such thing as luck. As fate, Disraeli said, "We make our fortunes and e call them fate."

Some years ago in Colorado, the operator of a nall mine met with a series of accidents. The first me, he received a lacerated scalp, caused by a fallg timber in the mine. When the doctor asked him hy it had happened, he replied, "Oh, I didn't shore p the beams proper." The next time, he had a rained ankle, and his explanation was, "Oh, I ft some picks in the tunnel and wasn't watching y step." The third accident gave him an injured eecap, the result of a kick from a fractious mule.

"Well, it seems to be your fate to have hard luck, m," the doctor remarked.

"No, sir," the miner replied. "It ain't fate and it n't bad luck. It's just plain bad thinking. I knew at critter was mean, but I was daydreamin' and dn't pay no mind that I was on the kickin' end."

In similar fashion, our responsibility is to "shore p"—strengthen our purpose, watch our "steps," r thoughts, and words, and stay away from the ickin' end"—keep away from thoughts of worry, lf-pity, and so on.

Truly God has a plan for each of us, if we will ten in the attitude of "Not my will, but thine." is plan brings good when we cease to put the blame fate, bad luck, or anyone or anything other than

our own thinking processes. We must do our pa in the working out of His plan.

In Genesis we read that at the time of the cre tion God said: "Let there be light: and there w light. And God saw the light, that it was good: a God divided the light from the darkness. And G called the light Day, and the darkness he call Night. And there was evening and there was mor ing, one day."

Thus, the opposites of one thing were created the light and the darkness of one day—a primary pa of opposites. Now man recognizes other pairs of o posites, such as heat and cold, loud and soft, thi and thin, poverty and riches, good and "evil"; the are pairs of opposites whereby he may have son scale of measurement with which to gauge life a its experiences. For man, being made in the likene of God, has the power of contemplation, the pow to evaluate these pairs of opposites for their tr worth. Through his own efforts he may strength his thought processes in the unfoldment of wisdo the attribute whereby he grows in conscious awa ness of his relationship to the Creator and sub quently understands His plan.

A little girl who had put her hand on a hot sto and had been burned cried out, "That bad old sto bit me!" Her mother took the little one in her ar and said, "Darling, the stove is not bad because y were hurt. You were bad to touch it." She mi have said, had the child been old enough to und stand, that her ignorance of the law of temperat had caused her to be burned.

The physical universe is governed by unchan

ple laws—spiritual, mental, and physical. We must ork in accordance with these laws if we would void being "burned."

As he progresses into youth, the child learns to easure these laws and to know the differences be- veen heat and cold, up and down, soft and hard, nd so on. These differences are learned by observa- on, as part of everyday living. But the pairs of op- osites that have to do with a man's association with her men require deep thought if one is to measure eir relationship to the great plan.

Did you ever notice that the word *evil,* when the tters are reversed, spells *live?* Likewise, if we re- rse our thoughts about evil we will live its op- osite, good.

God, having created light and darkness, evalu- ed His creation of these primary opposites as good." Can we not, therefore, come to the logical nclusion that the final outcome of the interplay be- veen good and evil in God's plan is ultimate good? When we employ the trial-and-error method of in- mplete thought in our search for good in life, we perience the not-good until we learn to think rough to that which gives birth to ultimate good.

Epictetus wrote: "There is nothing good or evil ve in the will."

Each person is an individual expression of God- ind; therefore, each person, no matter how lowly the eyes of the world or even in his own estima- n, is important in the sight of God and essential the working out of His plan. And each one holds e magic power of creation within his own grasp, r by his own thoughts and words he molds his in-

dividual part of the plan. Therefore, he is respo
sible for his part of the plan and must himself ba
ance or measure his good and not-good in order
fit into God's plan. And the first step is that he mu
realize he is the creator of his own experiences, th
master of his own life.

As the poet Goethe said: "Thou must (in com
manding and winning, or serving and losing, suffe
ing or triumphing) be either anvil or hammer."

After you have reached the conclusion that God
plan is one of ultimate good, a plan in which yo
have a part, how can you apply this theory in a wor
able way? Perhaps the best way is to ask yourse
why the evil is being manifested. How have yo
consciously or unconsciously, brought this appea
ance about? What is the lesson to be learned ther
from? How may you transmute the experience of ev
toward the plan of ultimate good? How can you r
verse the evil and live the good?

The individual must needs work out his own a
plication of God's laws in whatever form they m
be brought into his experience. He must exami
his experience in the light of Truth. He must app
his understanding of Truth to all he thinks, says,
does. He must be alert to keep away from t
"kickin' end" and stay in front—at the end whe
good prevails.

Let us never forget that in God's plan nothi
happens by chance; all experience is for a defin
purpose. That purpose is to strengthen the in
vidual's awareness of his unity with God. Humani
despite outward appearances, is steadily forging
ward the realization of God's plan.

# *I Meet My God in Silent Prayer*

from the writings of

CHARLES FILLMORE

*Illumination:* Infinite wisdom guides me, and I exercise good judgment at all times.

*Prosperity:* I exercise wisdom and good judgment, and all my affairs are prospered. My success increases abundantly.

*Healing:* I use good judgment in relation to my mind and body and I radiate harmony and health.

INSTRUCTIONS—Jesus gave a perfect recipe for developing good judgment when He said, "Judge not according to appearance, but judge righteous judgment." Appearances make up the world of form, which is the expression of man's thought. As his thought may be true or false, appearances are not a reliable guide for judgment. Righteous judgment is based on spiritual Principle. When we judge ourselves by appearances we frequently come to the conclusion that good is lacking in one or more departments of our lives. By letting our judgment rest in Principle it becomes clear that we are children of our Father and have access to all His blessings. Our part in bringing them into manifestation is to speak the word of light. Our Lord has given us this right and this power.

When we awaken to the reality of our being, the light begins to break on us from within and we know the truth; this is the quickening of our James or judgment faculty. When this quickening occurs we find ourselves discriminating between the good and the evil. We no longer accept the race standards or the teachings of the worldly wise, but we "judge righteous judgment"; we know with an inner intuition, and we judge men and events from a new viewpoint. "Knowledge comes, but wisdom lingers," sings the poet. This pertains to intellectual development only. When man kindles the inner light, he speaks the word of authority to his subjective faculties. Jesus represents the Son-of-God consciousness in man, to whom was given dominion over all the earth. The Son-of-God man is wholly spiritual, and he uses spiritual thoughts, words, and laws in all that he does.

Intuition, judgment, wisdom, justice, discernment, pure knowing, and profound understanding are natural to man. All these qualities, and many more, belong to every one of us by and through his divine sonship. "I said, Ye are gods, and all of you sons of the Most High," the Christ proclaims in us all. Paul saw Christ waiting at the door of every soul, when he wrote: "Awake, thou that sleepest and arise from the dead, and Christ shall shine upon thee."

In His Name affirm:

***Infinite wisdom guides me, and I exercise good judgment at all times.***

Success in the world is largely dependent on good judgment. A prominent businessman was once asked what he considered the most valuable trait of mind in an employee, and he replied: "Good judgment." Everywhere businessmen are looking for people who have judgment equal to the making of quick decisions, on the spur of the moment. Years ago a passenger train was wrecked near a little town in Texas. The station agent showed good judgment by settling, right on the spot, with the injured. His ability was recognized and he was rapidly advanced until he became president of one of the largest railroad systems in the United States.

By clearing your understanding and acknowledging the one supreme Mind in which is all discrimination, you can cultivate the ability of your mind to arrive quickly at right conclusions. Take the stand that it is your inheritance from God to judge wisely and quickly, and do not depart therefrom by statements of inefficiency in matters of judgment. When you are in doubt as to the right thing to do in attaining justice in worldly affairs, ask that the eternal spirit of justice shall go forth in your behalf and bring about and restore to you that which is your very own. Do not ask for anything but your very own under the righteous law. Some people unconsciously overreach in their desire for possessions. Affirm:

*I exercise wisdom and good judgment, and all my affairs are prospered. My success increases abundantly.*

Good judgment, like all other faculties of the mind, is developed from Principle. The metaphysician finds it necessary to place his judgment in the Absolute in order to demonstrate its supreme power. This is accomplished by one's first declaring that one's judgment is spiritual and not material; that its origin is in God; that all its conclusions are based on Truth and that they are absolutely free from prejudice, false sympathy, or personal ignorance. This gives a working center from which the ego or I AM, begins to set in order its own thought world.

Beliefs of every kind take up their abode in the consciousness and make a home there. If you believe in old age and bodily decrepitude and decay you will find that all the little cells throughout your organism are carrying in their depths just such pictures, as the clear waters of the lake reflect the trees and the clouds. If you want these obedient little cells of mind and body to reflect pictures of health and vigor undying, hold before them, in the heaven of your mind, clear images of these perfect states. Not only hold such images before them, but demand that they express those images perfectly. And do not forget to conserve your bodily energies by pure, careful thinking and living, in order that you may have the transparent substance in which your true thought images may be planted and, in their course, brought to fruitage. Be positive in affirming:

*I use good judgment in relation to my mind and body and I radiate harmony and health.*

# *Now That I Understand*

A TRUE EXPERIENCE

ONE EVENING during study hour, in my sophomore year at college, one of my teachers came to my room. She had in her hand a small magazine, which she did not mention at first. She sat down and began talking in her pleasant way about something interesting that had happened in class that morning. Then she said quietly: "We all have our problems, May, and I have felt for some time that you may have more than your share for a girl of your age." She laid on the table the little magazine. "I brought this for you to read, and if you like it well enough you will want to subscribe for it. It has helped me more than anything that ever came into my life. Understand, it does not settle your problems for you, it only points the way for you to settle them yourself." Then she went out.

I took up the little magazine. On it was the one word UNITY. I glanced through it curiously. Then I began reading, and I did not lay it down until I had read it completely through. That was a turning point in my life. I subscribed for the magazine, I used it, I let it "point the way." But although I allowed UNITY to point the way, I myself made it a long way, whereas it could have been such a short one. I was able to adjust myself to my college environment and began making friends, and although I lost the feeling that I was being criticized by everyone and lost my self-pity, still when I thought of Mabel, my sister-

in-law, the bitterness and hatred seemed to deepen. When I was to go back to her home for a short vacation, because my brother Mark wanted me so much, I would begin dreading it for days before I was to leave, and the thought of being with her for several days would actually make me sick.

Later I fell in love with Harry, a professor in the college where I was teaching, and we were married. He was a fine Christian gentleman. Soon after we were married, he found out how I felt toward Mabel, and while he sympathized with me and did not blame me for my feeling toward her, it still grieved him deeply to see me hate so bitterly. He would often say: "You're the one your hatred hurts, May. Pray to forgive her."

I knew it hurt me both in soul and body. I had known this for a long time but had made no effort to try to forgive her. But because I loved my husband and wanted to make him happy, I began asking God to help me forgive Mabel. I prayed more earnestly than I had ever done in my life, asking Him to take out of my life and out of my heart and soul all fear and hatred and resentment toward my brother's wife and replace it with love. But it seemed to me that praying over it only brought more forcibly to mind her cruelty to me while I was in her house. I would often cry out within myself: "Why can't I forget her? Other people forget wrongs and go on living life in peace. Why must I hold onto this thing which hurts me—especially since I've left her, and I know she can never again wrong me?" Then I had a thought. I said to myself: "Ah, this lets me out. Mabel has never asked me to forgive

her—she doesn't care whether I forgive her or not!" I went straight to Harry. "The reason I cannot forgive Mabel," I said, "is that she's never asked me." But he replied with astonishing promptness: "No, that isn't the reason. You'll have to look deeper than that. When Jesus told us to forgive over and over, as many times as were required, He did not tell us to wait until the other person asked forgiveness. You know the reason, don't you, May?"

"Is it because hatred hurts the one who hates?"

"Something like that," he answered with a smile. I knew how right he was, but still there persisted the thought, Why couldn't I forget Mabel, now that I never saw her?

I have come to the conclusion that hate is never "forgotten." It only burrows deeply into the soul of the hater, eating all goodness and perfection and sweetness out of his life. No, hatred only seems to be forgotten. It lies quietly in the heart, robbing it of life, just as the worm robs its victim of life; and hatred stays there till it is literally washed away by the cleansing blood of Jesus Christ.

One day Harry and I were discussing the 37th verse of the 6th chapter of Luke, "Forgive, and ye shall be forgiven." Harry said: "I'd never thought before what the word forgive means—it means to 'give for.' Have you ever given Mabel anything or done anything for her? Try giving her something good for the evil she has given you."

I liked his idea and determined to try it at once. But I could not help smiling when I thought of how surprised Mabel would be when I did her the first favor. What would she think? Would she accept?

After considerable thought I decided to send her a gift for her birthday, which would come the next month, but I could not think of anything suitable. Looking back, I could think of nothing that I knew she especially liked. I did recall, however, that her desires had always been very simple, that she had never demanded luxuries of her husband. And I remembered also how greatly she seemed to appreciate attention. So Harry and I decided that I should get some material and make her a dress. From what I had told him, he said he did not believe she would care so much about the dress but that she would appreciate my making it.

I was not gifted with the needle, but by dint of painstaking effort I turned out a really beautiful dress, even though it was only a simple, pink-checked house dress of soft gingham. Harry selected pink because he thought the color would be becoming to her dark hair and eyes. In taking such care, I was not putting love for Mabel into the job, but merely trying to please Harry, whom I loved deeply. When I mailed the dress to Mabel, I included a lovely birthday card that had been selected by Harry.

If my gift to Mabel was a surprise to her, her letter of thanks, which she sent out in the very next mail, was a far greater surprise to me. She said: "I simply can't believe that you went to all that trouble for me. The dress is perfectly beautiful, and since I know how you dislike sewing, it makes the gift priceless. When I asked Mark why he supposed you did that for me, his answer was the biggest surprise of my life. He said, "Why, because she loves you, of course!" The possibility that you love me

May—well, you can't imagine what a shock it was—
nd yet the thought was wonderful. I know it sounds
lly, but I cried; I couldn't help it."

She closed her letter with an invitation to us to
sit them. Harry said enthusiastically, "We'll go!"
did not say anything; but a few days later, to please
im, I wrote to her that we would come when
chool closed a few weeks later.

Soon afterward Harry came in one day carrying
plant wrapped for expressing. "It's for you to send
Mabel," he explained. "In one of her letters she
oke of loving flowers but said she did not have
nany, and you remember she spoke of violets for
rly spring. These are violets." Back came a letter
o full of gratitude that it was pathetic. In it Mabel
oke of looking forward to our visit with happi-
ess and said she was going to give us a party.
Party!" I said contemptuously to myself. "Why
adn't she given me parties when I was younger and
ney would have meant so much to me?"

I began to invent excuses for not making the
ontemplated visit, for as the time drew near for me
o be with Mabel again, I felt a return of the same
ld nauseating feeling of dread, hate, and in-
eriority. "Why go through with that all over and
ver?" I argued with Harry. "I've done my best to
ve and forgive her, but I'll never, never be able to
o it. Your plan to 'give for' is beautiful in theory,
ut it failed to work out in practice. It failed, and
e might as well admit it and give up."

"May, do you really want to forgive Mabel?"

"Of course."

"Why do you want to forgive Mabel?"

I looked at him in surprise. "You know why It's because I'm unhappy feeling as I do toward he —I've been unhappy for years——"

"Very well, We'll go."

That night after we had read our UNITY and ha our devotional, Harry sat silent and thoughtful fo some time and then said, "May, I'm going to sa something to you that may hurt you—at first—bu I believe you'll see I'm right."

"Go ahead," I said with a smile, for I kne Harry could not hurt anyone.

"You do not care whether you forgive Mabel o not; you do not really want to love her."

His words were a shock to me. At first the angered me, and I said to him sharply: "You don understand what it is to be mistreated as a chil for your home life was happy. No," I sudden flared, "I don't want to love her. She took advanta of me when I was at her mercy, a helpless child, an she hated me first." This last thought was a ne one, and I mentally congratulated myself.

"I've thought of all that," said Harry, "and that why I've tried so hard to help you."

I saw that my attitude hurt Harry more than I ha dreamed. I wanted above all else in the world make him happy, but what more could I do to chan my mind toward Mabel?

Well, anyway, I thought, I could make this vi to please Harry. But when we arrived there, t moment I laid eyes on her the old feeling of hate a fear settled over me like a poisonous fog.

I determined to overcome it. I prayed constan during the day when alone and I repeated affirm

tions that Harry and I had composed together. But by the time night came I felt as worn out as if I had done a hard day's work. I could not go to sleep, I tumbled and tossed, I prayed, I said over and over the affirmation that had always relieved this sickening feeling with regard to Mabel: "God's forgiving love, through Christ in me, cleanses my heart of all hate, resentment, and fear, and I am at peace with her." But the words had no more effect than some senseless jingle. I thought Harry was asleep, but he told me afterwards that he was praying for me. Toward morning at last I cried out:

"O heavenly Father, help me. Cleanse my heart of this sin. Bring to pass in Your own way the thing that will cause me really to forgive her and bring peace into my life. I now turn myself and this whole situation over to You to work out for me."

After that, I do not know how long—it may have been fifteen minutes, it may have been an hour —I felt a sweet, gentle peace settle over me. The next thing I knew a glorious sun was shining in at the window, and the same wonderful feeling of peace was still with me. I cannot describe it; I had never had it before.

When I went down to help with breakfast, what was my surprise to find there Mabel's Uncle Robert, who had arrived in the early morning unexpectedly. Mabel had not seen him for years, and I had never seen him before. Mabel was his favorite niece, and I was to learn why on this visit to Mabel.

That evening after supper Mark received word that one of the men in his office had had an automobile accident and had been admitted to the hospital.

Although it was not serious, Mark felt he should call on the patient and he asked Mabel to accompany him.

They left Harry, Uncle Robert, and me to get better acquainted, and as we sat there talking, the uncle suddenly looked over at me and said with a smile: "May, when I heard you were coming here to live with Mabel and Mark soon after they married I wondered how it would turn out, and I can now say that I was afraid. But I see I needn't have feared at all, for you two seem devoted to each other." I glanced quickly over at Harry, who was looking into the fire.

"Why were you afraid?" I asked.

"Because Mabel was so jealous of Mark, so totally, completely jealous of him."

I had never dreamed of such a thing. I had never heard another woman mentioned between them in all the years I had spent in their home. My surprise must have shown in my face, for he added quickly:

"Not jealous of another woman—jealous of any one or anything that came between them. I saw very little of Mabel after her marriage, but I saw enough to know how things stood, and I was so sorry you had to go to live with them."

"Why was she so jealous of just anybody or anything?" I asked.

"Her jealousy was caused by her father. He hated Mabel."

"His own child!" Harry spoke up for the first time.

"He hadn't wanted children. His wife was

eautiful woman, and he was afraid having children ould destroy her beauty. She died at Mabel's birth, d so you can imagine how unwelcome Mabel must ve been. He had adored her mother, and now he ted Mabel with the same intensity with which he d loved her mother.

"Mabel's early life was a tragic one, for her ther built a wall about himself that shut her out a world as cold and unsympathetic as ice. In that orld she grew up alone, knowing that her father ted her, yet longing for a father's love and compannship as only a lonely child can long. She deeloped into a selfish, self-centered, miserable woma, her whole thought directed toward herself. But ith Mark at last came happiness. Soon afterward e said to me: 'This is the heaven I've been looking for all my life. I never thought it possible to be happy.' Then you went to live with them. But I d no chance to see how it worked out, for I moved vay and——"

I did not hear the rest of his words. I felt happy, lieved, as if the whole world had been lifted off y shoulders, as indeed it had!—a world of hate d resentment and fear and inferiority. They all fted like a dark heavy cloud lifting from the earth let the sun shine through in all its glory.

In our room that night I said to Harry: "Poor abel. Now I understand the whole thing. It is like nding the key to a door that's been locked fast r years; or like reading a mystery book through the end—and on the last page and in the very st paragraph the secret is told! If I had known, if ly someone had told me."

Harry said quietly, "With all thy getting get ur derstanding."

"Yes, understanding," I replied. "But it woul not have come if I had not asked God to work th whole situation out for me in His own way. Littl did I dream that He would work it out in such strange way."—*May Roberts*

## Speak to Me

*Mildred N. Hoyer*

Speak to me, Lord, in the summer breeze,
In the sky of softest blue,
In the clouds on lofty mountain tops,
In the morning's sparkling dew.

Speak to me, Lord, in the noonday sun,
In the stillness of the trees,
In the rippling waves, the sea gull's cry,
In the rolling of the seas.

Speak to me, Lord, in the twilight chill
When the lengthening shadows fall,
When the first star shines, when the moon peeps through,
When the night bird sends its call,

Speak to me, Lord, in all the hours
That wherever I may be,
I may tune my heart to hear Your voice
And know You are there with me.

# Sunday LESSONS

*These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.*

## *Lesson 1, July 7, 1957*

UNITY SUBJECT—*Self-Discipline: Preparation for Leadership.*

TERNATIONAL SUBJECT—*Miriam, Woman's Leadership.*—Exod. 15:20, 21; Num. 12:1-10, 13-15.

20. And Miriam the prophetess, the sister of Aaron, ok a timbrel in her hand; and all the women went out er her with timbrels and with dances.

21. And Miriam answered them,
Sing ye to Jehovah, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.

1. And Miriam and Aaron spake against Moses be- use of the Cushite woman whom he had married; for had married a Cushite woman.

2. And they said, Hath Jehovah indeed spoken only h Moses? hath he not spoken also with us? And Je- vah heard it.

3. Now the man Moses was very meek, above all the n that were upon the face of the earth.

4. And Jehovah spake suddenly unto Moses, and unto ron, and unto Miriam, Come out ye three unto the tent meeting. And they three came out.

5. And Jehovah came down in a pillar of cloud, and od at the door of the Tent, and called Aaron and riam; and they both came forth.

6. And he said, Hear now my words: if there be prophet among you, I Jehovah will make myself know unto him in a vision, I will speak with him in a dream.

7. My servant Moses is not so; he is faithful in all n house:

8. With him will I speak mouth to mouth, even man festly, and not in dark speeches; and the form of Jehova shall he behold: wherefore then were ye not afraid to spe against my servant, against Moses?

9. And the anger of Jehovah was kindled against them and he departed.

10. And the cloud removed from over the Tent; an behold, Miriam was leprous, as *white as* snow: and Aar looked upon Miriam, and, behold, she was leprous.

13. And Moses cried unto Jehovah, saying, Heal h O God, I beseech thee.

14. And Jehovah said unto Moses, If her father h but spit in her face, should she not be ashamed seven day let her be shut up without the camp seven days, and af that she shall be brought in again.

15. And Miriam was shut up without the camp sev days: and the people journeyed not till Miriam was broug in again.

GOLDEN TEXT—*A woman that feareth Jehova she shall be praised.*—Prov. 31:30.

SILENT PRAYER—*I seek the Christ through dis pline and service.*

Wherever the faith of God has gone, we fi women playing important roles as scientists, soc workers, patriots, singers, teachers, diploma writers, nurses, and reformers. For this reason would appear that God gave women the ability to leaders.

Although Miriam had been awakened to

ligher possibilities and had real ability to lead the omen of Israel, she let that ability degenerate into nvy, and thus brought disaster on herself.

The point of Miriam's rebelliousness was her alousy of Moses as a prophet. Miriam herself was cognized as a prophetess as well as a poet and nger. Now she began to pity herself and felt that e had suffered a great disappointment at the hands God. He had honored Moses more than He had er. After all, she had saved Moses' life. As her jealsy and disappointment grew, instead of helping loses, she and Aaron turned to an attack on Moses' nique position as mediator between God and the eople of Israel.

Jealousy is a form of mental bias that blinds the dgment and causes one to act without weighing the nsequences. The remedy is a dismissal of the negave thoughts that cause one to be jealous, followed a fuller trust in the great all-adjusting power of od.

Observe how Miriam tried to conceal her real otive of jealousy by the reference to the marriage Moses. And though we may try to conceal them, e soon reveal such traits as Miriam did when she id, "Hath Jehovah indeed spoken only with loses?" How often jealousy and lack of self-disoline among world leaders caused the world to ffer.

With divinely given insight Moses saw that no e person, nor any one priestly class, had a mopoly on the Spirit of God and its workings in the es of men. How much clearer should we see it toy, in the light of the finer and fuller implications

of the prophetic spirit.

How can the prophetic dream of the kingdom o God on earth ever come true until all the Lord' people are prophets? Not that all should assume th role of prophet, but all should be receptive to th prophetic spirit and thus create in the world tha spiritual life which under God produces prophets.

The material consciousness is deeply entrenche in the nature of man as the result of it's having bee in most cases cultivated unknowingly from birth. is the mighty ruler to which the subconsciousness subject, on which its very life appears to depend.

Since the roots of the subconsciousness go deepe than those of the material self, the subconsciousne can be freed from its alliance with the material co sciousness and can lead us into the way of victo over self with ultimate power to influence others b example or otherwise.

Self-discipline includes free choice on our pa of the object of our faith. If our faith is in God, th spiritual principle of the universe, we owe Him ou full allegiance. The man or woman who makes th choice and throws the full weight of his or her fait into his religious convictions gives the individu life, the family life, and the world a powerful in petus toward stability and exalted thinking.

Mutual love and harmony are necessary to th strength of universal ties, as they are necessary to th satisfaction and well-being of the individual. It the responsibility of each of us to try in every w to improve our natures to the end that we may e press the Christ life faithfully and fully.

Mutual respect and consideration for one anoth

akes individual self-discipline easy and normal and dds to the happiness of all without imposing a hard-ip on any.

To know with certainty what is the right course o follow at every step is indeed proof of divine uidance, but certainty does not always come on the stant. It is the product of patient waiting on divine isdom and of advancing steadily in the practice f the principles of Truth as well when the light ems dim as when it shines like a pillar of flame be-re us.

Victory comes from within as we advance, never we falter or draw back. As we recognize and ac-owledge divine wisdom in all that comes to us we e led into serene faith and confidence in All-Good.

Divine law has been thought of as a mighty, erciless force, so undeviating and so destructive in action that it required a mediator between God d man to enforce it in a way harmless to man. Jesus d not so designate it. He said, "He that hath seen e hath seen the Father." The law of love is the ly divine law. True love is always a saving, re-eming uplifting, harmonizing quality. It is sus-ined and renewed by its actively willing the divine rpose into expression. God's work is finished, in e ideal, but in the manifest realm the finishing re-ains for man to accomplish. In the working out of e divine purpose concerning man, there can be for an neither satiety nor dullness.

QUESTIONS

1. What is jealousy and how can we overcome it?
2. How can we as individuals give to those about us an impetus toward stability and exalted thinking?

3. What two attributes are necessary in strengthening universal ties?

## *Lesson 2, July 14, 1957*

UNITY SUBJECT—*Learning to Co-operate.*

INTERNATIONAL SUBJECT—*Jethro, Practical Counselor.*—Exod. 18:13-24.

13. And it came to pass on the morrow, that Mos sat to judge the people: and the people stood about Mos from the morning unto the evening.

14. And when Moses' father-in-law saw all that he d to the people, he said, What is this thing that thou doe to the people? why sittest thou thyself alone, and all t people stand about thee from morning unto even?

15. And Moses said unto his father-in-law, Because t people come unto me to inquire of God:

16. When they have a matter, they come unto me; a I judge between a man and his neighbor, and I make the know the statutes of God, and his laws.

17. And Moses' father-in-law said unto him, The thi that thou doest is not good.

18. Thou wilt surely wear away, both thou, and t people that is with thee: for the thing is too heavy for the thou art not able to perform it thyself alone.

19. Hearken now unto my voice, I will give thee cou sel, and God be with thee: be thou for the people to Go ward, and bring thou the causes unto God:

20. And thou shalt teach them the statutes and t laws, and shalt show them the way wherein they must wa and the work that they must do.

21. Moreover thou shalt provide out of all the peo able men, such as fear God, men of truth, hating unj gain; and place such over them, to be rulers of thousan rulers of hundreds, rulers of fifties, and rulers of tens:

22. And let them judge the people at all seasons: a

shall be, that every great matter they shall bring unto ee, but every small matter they shall judge themselves: shall it be easier for thyself, and they shall bear *the bur-n* with thee.

23. If thou shalt do this thing, and God command thee , then thou shalt be able to endure, and all this people so shall go to their place in peace.

24. So Moses hearkened to the voice of his father-in-w, and did all that he had said.

GOLDEN TEXT—*Jethro rejoiced for all the good-ss which Jehovah had done to Israel.*—Exod. 18:9.

SILENT PRAYER—*I recognize the right of others express the power and judgment of Spirit under e divine law, each in his own way.*

This is a lesson in co-operation and the secret of complishing desired results.

The name Jethro means "his preëminence, his cellence, his superiority." Reuel, the other name which Jethro, priest of Midian, is called, means riendship of God," and refers to the relation of utual understanding, fellowship, comradeship that ists between God and man in the state of spiritual lightenment. In this state the Spirit of God can expressed by us in such a way that we perceive the st way of doing a thing. Through his communion ith the exalted One, the Spirit of wisdom and ight, Moses learned to delegate authority to other en who, like himself, were honest, able, and con-tientious. Keeping an eye on the main problems of e Israelites and the task of training them out of the ave consciousness into that of free men, Moses es-ped the crushing burden of considering and judg-g every petty detail that became the subject of

violent dispute or controversy among them.

A business or movement that expects to grow o expand must be so organized that others besides th founder or head carry part of the responsibility an do their share of the work. Whoever undertakes i his own strength to accomplish more than is huma ly possible for one person finds himself sooner o later confronted with the alternative of failure o the associating of others in the work with him. H who makes far-reaching plans or policies has no tim for executing all the details that the working out o his plans involves. Others can handle details capab and loyally, and the experience of intrusting th working out of his plans to others is good for th planner, helping him to rid himself of personal pric and the thought of his services as indispensable.

In choosing those with whom we may successfu ly co-operate in our work certain rules must be ob served. Jethro outlined them to Moses. He was i choose "able men, such as fear God, men of trut hating unjust gain." The same qualifications now in sure success in delegated work. Disregarding the leads to confusion or failure. Ability, reverenc honor, and honesty equip any worker to render in valuable service.

Co-operation includes co-ordination, a term muc in use nowadays. As individuals we may co-ordina our faculties to reach a desired goal. Where our u derstanding of a situation is so incomplete as to giv us no way of coping with it, we delegate that situ tion to faith and through faith work up by degre to clearer understanding. Where we find ourselv in a rut through lack of imagination we stir ou

oughts to attention and interest by calling the love culty into play; for love stirs the imagination and eates all things in a new and interesting guise. We n learn to love our work by putting ourselves into and giving it our best thought as well as our best fort. Service of this kind dignifies labor by making an expression of individual effort. If our ideas are cking in strength or forcefulness we delegate them judgment, for sound judgment gives weight to eas as well as to words.

The co-ordination of the faculties brings harony into our mental life, where before dissonance attered our forces. Instead of allowing our love of e good and true to blind us to the existence of gation and error, we join love and wisdom in conousness, and the union of these two brings ength and certainty, so that we discern aright and e able to see that only the good is true. We are ved the mistake of declaring that both truth and ror are good.

The process of deduction is an invaluable aid to e Truth seeker. This process is represented by oses, whose name means "drawing out." By reaning from general principles we arrive at particular nclusions. Thus Moses "went up unto God," and s told what the Children of Israel must do if they shed to become a "kingdom of priests, and a holy tion." The elders of the people pledged obedience the part of the people, and Moses thereupon "rerted the words of the people unto Jehovah." This a description of the process by which we reach e conclusion that we wish to keep the law of life thfully and fully, in order that our lives may be-

come a true expression of our real selves.

QUESTIONS

1. Is it as important for our development to allow others to help us with our work as it is for us to help others with theirs?
2. What rules should we observe in choosing our helpers?
3. How can the faculties be co-ordinated to give the best results?
4. How does co-ordination of the faculties affect our inner life?
5. How does the Truth seeker use the process of deductive reasoning with profit?

## *Lesson 3, July 21, 1957*

UNITY SUBJECT—*The Fruit of Spiritual Faith is Enthusiasm.*

INTERNATIONAL SUBJECT—*Caleb: Dauntless Faith* —Num. 14:6-9a; Josh. 14:6-14.

6. And Joshua the son of Nun and Caleb the son of Jephunneh, who were of them that spied out the land, rent their clothes:

7. And they spake unto all the congregation of the children of Israel, saying, The land, which we passed through to spy it out, is an exceeding good land.

8. If Jehovah delight in us, then he will bring us into this land, and give it unto us; a land which floweth with milk and honey.

9a. Only rebel not against Jehovah; neither fear ye the people of the land; for they are bread for us:

6. Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that Jehovah said

nto Moses the man of God concerning me and concerning
nee in Kadesh-barnea.

7. Forty years old was I when Moses the servant of Je-
ovah sent me from Kadesh-barnea to spy out the land;
nd I brought him word again as it was in my heart.

8. Nevertheless my brethren that went up with me
ade the heart of the people melt; but I wholly followed
ehovah my God.

9. And Moses sware on that day, saying, Surely the
nd whereon thy foot hath trodden shall be an inheritance
o thee and to thy children for ever because thou hast
holly followed Jehovah my God.

10. And now, behold, Jehovah hath kept me alive, as
e spake, these forty and five years, from the time that
ehovah spake this word unto Moses, while Israel walked
the wilderness: and now, lo, I am this day fourscore and
ve years old.

11. As yet I am as strong this day as I was in the day
at Moses sent me: as my strength was then, even so is
y strength now, for war, and to go out and to come in.

12. Now therefore give me this hill-country, whereof
ehovah spake in that day; for thou heardest in that day
ow the Anakim were there, and cities great and fortified:
may be that Jehovah will be with me, and I shall drive
em out, as Jehovah spake.

13. And Joshua blessed him; and he gave Hebron unto
aleb the son of Jephunneh for an inheritance.

14. Therefore Hebron became the inheritance of Caleb
e son of Jephunneh the Kenizzite unto this day; because
at he wholly followed Jehovah, the God of Israel.

GOLDEN TEXT—*Even the youths shall faint and*
*e weary, and the young men shall utterly fall:*
*ut they that wait for Jehovah shall renew their*
*rength.*—Isa. 40:30, 31.

SILENT PRAYER—*Through my faith in infinite*
*isdom and power, I am endowed with courage to*
*o forward and to make my own overcomings.*

When Moses sent twelve of the princes of Isra
on a trip to the land of Canaan to spy out the lan
he gave them explicit instructions to bring firsthan
information on all pertinent details. They were t
see the country for themselves, not to return wit
merely hearsay information. All twelve men we
chiefs in their tribes and supposedly men of matu
judgment. All had the same opportunity to carry o
the orders of Moses.

Judged by the reports made by them on their r
turn, the group of twelve did not all see the san
land. Ten of them brought back alarming stories
a land of great fortified cities peopled by men
great stature who were physically stronger than t
Children of Israel. Caleb and Joshua were in t
minority, but they were not overdrawed by that fa
In the face of the exaggerations of the other princ
Caleb's advice rang true: "Let us go up at once, a
possess it; for we are well able to overcome it." Cal
voiced self-confidence and faith, which great m
in all ages have had.

The Roman poet Vergil said, "They can becau
they think they can" which may also be translate
"They are able because they seem to be able," wh
Emerson gave it as his opinion that "courage
equality to the problem, in affairs, in science, in trad
in council, or in action; consists in the convicti
that the agents with whom you contend are r
superior in strength of resources or spirit to yo
All men have God as their great resource; therefo
granted equal practice of the principle, all are un
the same responsibility to show courage.

The name Caleb means "bold, impetuous, fe

ss." These terms are characteristic of those who ıve developed a certain measure of faith. Caleb ood fast in the faith, in that he would not allow mself to be discouraged because of the "men of eat stature" in the land of Canaan, but insisted on llowing Jehovah, the God of Israel, and acting in is strength.

Through spiritual faith and enthusiasm, the I M is ready and willing to enter the consciousness d possess the inner forces. Faith and enthusiasm ıt only give the courage to cross the flood of mortal ought and in the power of the Lord to overthrow e external or reflected state of consciousness that richo represents; they also arouse in one the de- e to undertake the overcoming of phases of mate- ılistic thought that seem to be the most difficult of . to meet and adjust. Caleb asked for the hill coun- ' where lived the Anakim, whose cities were "great d fortified." The Caleb consciousness is filled with e desire and determination to go ahead in the as- rance of faith. It is in this consciousness that we e beyond the Anakim "giants" that may get in our ıy and we look deep into the promised land in ıich we want to live. It is there that God's horizon s, just beyond the immediate human difficulty. ıt we need to remember that just as we do not get ectric light in a dark room until we throw the itch, so too, it is not until we go into the darkness our Canaan and face the giants that we discover ey are not giants at all, but only figments of our ar! When we go forward with God fear disappears d we enter the promised land.

The power of a high ideal to lead us to over-

come difficulties and transform our lives and affa
into its image is represented in this lesson by Josh
the elders, and the judges. All were in positions
authority over the Children of Israel by reason
their devotion to Jehovah and to the cause of
Children of Israel. As long as they were in cont
the fortunes of the people improved and life beca
bearable, if not triumphant.

Lack of proper teaching concerning life and G
is a main factor in the forgetting of God and
decay of faith. The generation that followed Josh
"knew not Jehovah, nor yet the work which he h
wrought for Israel." A people who do not kn
God cannot follow the divine law. By degrees ma
riality claims them and they fall back into self-c
tered ways. Then misfortune overtakes them, a
they again look for help from Jehovah.

QUESTIONS

1. What does Caleb signify?
2. What do spiritual faith and enthusiasm enable u
to do?
3. Of what is our Caleb consciousness fully aware
4. What brings ill fortune or disaster upon an in
dividual or a nation?

***************

*Lesson 4, July 28, 1957*

UNITY SUBJECT—*Faithfulness to the Ideal.*

INTERNATIONAL SUBJECT—*Gideon: Combating
ganism.*—Judg. 6:25-32.

25. And it came to pass the same night, that Jeho
said unto him, Take thy father's bullock, even the sec

ullock seven years old, and throw down the altar of Baal
nat thy father hath, and cut down the Asherah that is by it:
26. And build an altar unto Jehovah thy God upon
he top of this stronghold, in the orderly manner, and
ake the second bullock, and offer a burnt-offering with
he wood of the Asherah which thou shalt cut down.
27. Then Gideon took ten men of his servants, and
id as Jehovah had spoken unto him: and it came to pass,
ecause he feared his father's household and the men of
he city, so that he could do it by day, that he did it by
ight.
28. And when the men of the city arose early in the
norning, behold, the altar of Baal was broken down, and
he Asherah was cut down that was by it, and the second bul-
ock was offered upon the altar that was built.
29. And they said one to another, Who hath done
his thing? And when they inquired and asked, they said,
Gideon the son of Joash hath done this thing.
30. Then the men of the city said unto Joash, Bring
ut thy son, that he may die, because he hath broken down
he altar of Baal, and because he hath cut down the Asherah
nat was by it.
31. And Joash said unto all that stood against him,
Will ye contend for Baal? or will ye save him? he that will
ontend for him, let him be put to death whilst *it is yet*
norning; if he be a god, let him contend for himself, be-
ause one hath broken down his altar.
32. Therefore on that day he called him Jerubbaal,
aying, Let Baal contend against him, because he hath bro-
en down his altar.

GOLDEN TEXT—*Thou shalt have no other gods before me.*—Exod. 20:3.

SILENT PRAYER—*Through the power of my undivided faith in the Spirit of Christ within me, I can do all things needful for me to do.*

For a clearer understanding of our lesson it will

be well to read the whole of Judges 6 to see how, the call of the Almighty, a weakling was transform into a hero.

That Gideon had meditated and pondered deep on the oppressed condition of his people is evide in the first verses of Judges 6 where he asks his fi question of the angel of Jehovah that sat under t oak.

Gideon was "beating out wheat" while he me tated on the low estate of his people under the bon age of Midian. "The angel of Jehovah appeared un him, and said unto him, Jehovah is with thee Gideon's answer applied not to himself but to l people: "Oh, my lord, if Jehovah is with us, w then is all this befallen us?" Millions of others distress have asked this same question. Then "J hovah looked upon him and said . . . Surely I will with thee." To counteract Gideon's humility ("B hold, my family is the poorest in Manasseh, and am the least in my father's house") the angel twi affirmed Gideon's mighty valor. "Jehovah is wi thee, thou mighty man of valor. . . . Go in this t might, and save Israel from the hand of Midian The power of the Holy Spirit makes all things po sible to him whom it possesses.

The word *Midian* means "strife, contention This is the chief enemy of the race and is overcon only by love and the recognition of all men's e sential unity. Beginning with petty quarrels, jea ousies, uncharitable thoughts, they progress to hatre between nations and to aggressive wars. Strife ar contention will be overcome only by positive deni made in the realization that error has no power

lity of itself. This form of denial, with an as-ance of the power and love of God, will over-ne all strife.

Outwardly this lesson is on leadership. It takes reat leader to transform a horde of slaves into a f-governing nation or even a confederation of es. Moses, Joshua, Caleb, and the other able men, amed, who accomplished this task had the quali-s of leadership well developed. Moses especially s qualified by the circumstances of birth and ring as well as by great faithfulness for the dif-lt task that he undertook. Lacking the gift of quence, he influenced his people by the forceful-s of his character and his complete devotion to d. His influence still lives.

In the story of Gideon the strength of firmly d convictions is evident. While still working in ret because of fear of the Midianites, Gideon be-ne convinced that he was capable of mighty acts valor if only he would obey the voice of Jehovah plicitly and believe that Jehovah was with him. sense consciousness it would seem that a man m the poorest family in his tribe—and he the least his family—had no might to defeat a formidable . Yet Gideon caught a vision of God conscious-s and became confident of himself as the chosen trument of redemption from oppression of a ole people.

In the realm of spiritual values greatness is not asured in material terms. Humility is essential to eginning, as it is to a continuance, of progress in lowing the ideal life. Jesus was "meek and lowly heart." Victory through self-dominion and power

is realized through humility and meekness.

By throwing down the altar of Baal and cutti down the Asherah that was beside it, Gideon goad the Midianites into action. Since he had not demonstrated the might that the angel ascribed him, he did this work by night. His attack on t Midianites also was made under cover of darkne Later, with the support of the fighting men of f tribes, he came out into the open and fought by d

Military might and astuteness are no preparati for rulership or proof of capacity for it. After Gide had freed the Children of Israel they asked him rule over them. He refused, saying: "Jehovah sh rule over you." Spiritual power is the proper qu fication for leadership. When this is fully unc stood and practiced graft and political corruption government will cease, and men will again prize dividual honor and integrity. Jehovah will then r supreme.

QUESTIONS

1. What change took place in Gideon's character
2. What trait is essential to a continuance of pro ress?
3. How are strife and contention overcome?
4. What is the main qualification for leadership?
5. What gave Gideon the courage to undertake th deliverance of his people?

*Jesus therefore said to those Jews that had believed him, If ye abide in my word,* then *are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.*—JOHN

# Silent UNITY

*Infinite wisdom guides me, and I exercise good judgment at all times.*

The Society of Silent Unity, founded more than sixty rs ago, is the healing department of Unity School, nistering without seeing them, to those who need help. Our purpose is to aid through prayer all persons who, ing faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings those to whom we minister. "Give, and it shall be given o you; good measure, pressed down, shaken together, ning over."

Our Silent Unity group numbers some hundred conse- ed workers who are devoting their lives to God's work humanity. They are proving daily that physical, finan-, mental, and spiritual difficulties can be overcome by nteous prayer. Even though everything else may have ed, we shall pray *with* you, for we have faith that "with d all things are possible."

We pray *with* you and also instruct you how to pray to Father in secret in order that you may help yourself. int Unity is praying always, and your co-operation in yer is of mutual benefit. Do not hesitate to write to us help because your problem is personal. All correspond- e is confidential.

*Address your request to Society of Silent Unity, Lee's mmit, Mo. Cable address: Unity, Lee's Summit, Mo.*

**Give your full name and address**

# *Prayers* ANSWERED

*These testimonials come from persons who have been hea by the power of Spirit. Those who wish to gain inspira from someone whom God has healed may write, in care the Unity School Editorial Department, to givers of t testimonials. Each letter must be unsealed and give initials and address of the person to whom it is to be warded; also the name and date of the periodicals in wh the testimonial appeared.*

## *I Will Come and Heal*

I WROTE YOU SEVERAL months ago asking you pray for me, as I needed help very badly. My wo affliction was an asthmatic heart condition, for wh a heart specialist told me nothing could be done. said that when the heart muscles are damaged t cannot be repaired and I would just have to le to live with the condition. But I had faith that G could do it, only I needed your consecrated pray As I mentioned in my letter, it is hard to "let go a let God," when a person is in such distress, gasp for every breath.

The answer to my prayers and yours did come all at once. I just gradually began to no some changes for the better, and the dropsy left body, and I could wear my shoes and clothes. T about a month ago the asthmatic condition let of me. Since then, every morning when I wak it like a miracle to realize that I haven't had to up gasping for breath. I thank God and you w derful Christian helpers that I am well again.—*A A.H.C., Florida.*

## *Father, I Thank Thee*

ECENTLY MY FRIEND FOR whom I had asked help ime to call. She said, "I must tell you what hap-ened. I'm sure you'll believe me and understand." ne said, "Remember, I told you I was so over-helmed with problems I couldn't seem to work my ay out? Well, a couple of months ago it suddenly emed that things started to work out and it was st as if an invisible hand was fitting the pieces gether. I woke each morning exhilarated, feeling at something good and helpful would happen. nd one thing after another has cleared up. Not at l as I was planning, but now I can again see my ay."

I told my friend that I had requested prayers for r. She thought about it for a moment and then id, "How wonderful! I just knew I was getting a t of help from somewhere. I can't begin to tell u the feeling of strength and peace."—*Mrs. .C.C., California.*

***************

## *He Shall Have Abundance*

ANY WONDERFUL THINGS have happened since I ve been using the prosperity bank. We have been le to purchase that home we have always wanted, a price that we could pay. Also, we have started new business which is showing a steady gain. All this was made possible through the daily use of e prosperity bank. The days seem to be full of ny wonderful things and people seem to be more ceptive to the good things.—*G.K., Kansas.*

## *Give unto the Lord*

ONCE AGAIN I HAVE much reason to rejoice for generous provisions of my loving heavenly Fatl I have just been the recipient of a more than ger ous bonus from my company and I hasten to sh not only the good news with you but the gift as w

I told you a few years ago how I have been p pered since tithing became my practice. It is one those experiences that simply sound incredible which remain in the category of the impossible u it happens to you.

All my financial problems have evaporated since I started tithing five years ago my income more than doubled. To me it is the best declarat of complete trust in our all-providing Father th could make. Perhaps that is why it has meant much to me.—*Mrs. W.K.F., New York.*

## *He Is My Refuge*

I AM INCLOSING THIS DOLLAR to help continue y radio work, which has meant more to me tha could ever put into words.

I first read your Unity booklets when I wa patient in a veterans' hospital. Your literature been the greatest single contributing factor in br ing me back to normalcy.

Now, four years later, I find your literature the Unity radio program indispensable to my d life. I pray that this little contribution may help continue your wonderful work.—*Mrs. E.D.M California.*

# UNITY CENTERS AND CLASSES

following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

*gham*—Gorden Taylor, 2803 High-ave

ARIZONA

—Sarah Lightle, 117 E Oak
*x*—Herbert Penn, 3223 N 24
—Lilian Cook, 603 N 3d

ARKANSAS

*prings*—Mildred Brown, YWCA
*Rock*—Mildred Brown, 1504 Spring

CALIFORNIA

*bra*—Albert Ransford, 25 N 2d
*s*—Irene Mallow, 6 N 1st
*s*—John Hinkle, Congregational ch
*Hills*—Ruth Rae, 200 S Canon
*k*—Joseph & Mildred Haggerty, Cordova
*a*—A Williams, Derby & Warwick
*Valley*—Edith Gruenwald, 1025 Canyon rd
—Harriet Nichols, 1044 Mt Vernon
*s*—Margaret Butterworth, 411 S Fe
—Frances Flickinger, Logan bldg, N Citrus
*City*—Carroll Moore, 3979 Tilden
*ido*—Alma Ladd, 203 E 5th
—Edward Jennens, 985 Palm
*le*—Clifford Carpenter, 119 S Ken-

*gton Park*—Edna Drebert, 7900

*od*—Maude Galpin, 226 E Spruce
*scento*—Mary Adams, 2819 Mont-

*a*—Lola Mays, 7522 La Jolla
*each*—Sarah Switzer, 935 E Broad-

*geles*—Ernest C Wilson, C Frank-Kelly, 635 S Manhattan Pl; Mouton, 4419 Mettler; Carrie 1540 W Jefferson
*tan Beach*—Winifred Dietz, 32d & and
—Cecil Lake, Tioga hotel
—Russell Kemp, 201 Eye
Helen Wade, Churchill manor, & Oak
*Hollywood*—Joseph & Mildred rty, 4871 Lankershim blvd
*t*—Alma Morse, 144 Athol
*de*—Sonja Samiran, 1st & Ditmar
*o*—Max & Frances Flickinger, 293 clid
—C L & Gertrude Tuntland, 524 adena
*nd*—Winifred Deming, 1125 Nevin
*le*—Loren Flickinger, 3843 7th

*Sacramento*—John Hinkle, 1025 9th; Blanche Evans, 3728 Marconi
*San Bernardino*—Henry & Harriet Nicholls, 763 D st
*San Diego*—Marie Fleming, Robinson bldg, 520 E st
*San Francisco*—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean
*San Gabriel*—Warren Kreml, 325 S Pine
*San Jose*—Rose Emery, 40 B S 1st
*San Leandro*—Barbara Lynn, Masonic temple
*San Rafael*—Helen Wade, 701 Mission
*Santa Ana*—Myron & Estelle Key, 2015 N Broadway
*Santa Barbara*—Wm Helmbold, 227 E Arrellaga
*Santa Cruz*—Pauline Powell, 407 Broadway
*Santa Monica*—Sue Sikking, 1245 4th
*Santa Rosa*—Helen Wade, 845 3d
*Stockton*—Grace & Laurance Swannell, 48 W Poplar
*Temple City*—Glenna Arrowsmith, 9608 Workman
*Van Nuys*—Rose Schneider, 14440 Hamlin; Vera Stenen, 5745 Woodman
*Ventura*—Wm Noonan, 2020 E Main
*Vista*—Sonja Samiran, 352 Lado de Loma
*Walnut Creek*—Marie Giles, 1360 Locust
*Whittier*—Robert Burke, College at Bright
*Yucaipa*—Unity, Woman's Club

COLORADO

*Colorado Springs*—Ann Winstead, 1307 W Colorado
*Denver*—Alice Benson, 1410 High
*Grand Junction*—Mabel Donaldson, 3200 N 12

CONNECTICUT

*Bridgeport*—Helene Kersten, 199 Fairfield
*West Hartford*—Faith Cornwall, 1 Walbridge rd
*New Haven*—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

*Washington*—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer 1733 Eye st N W

FLORIDA

*Clearwater*—Mary Powell, Chamber of Commerce auditorium
*Daytona Beach*—Mary Huck, 174 B'way
*Delray Beach*—Eva Rosencrans, 415 E Atlantic
*Ft Lauderdale*—Nora Campbell, Woman's club, Maud Guitteau 235 SE 5
*Ft Myers*—Ann Werner, 1200 Lafayette
*Hollywood*—Nora Campbell, 112 Harrison Arcade

*Jacksonville*—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, YWCA, 1215 Lee

*Lakeland*—Lucille Miller, 127 S Massachusetts

*Lake Worth*—Fermor Manley, 628 No H

*Miami*—John Baughman, 412 NE 22 st

*Miami Beach*—May Stoiber, 5501 Pinetree

*Orlando*—Carolyn Parsons, Josephine Stuckie, 503 S Orange

*Pensacola*—Dorothy Thomas, 114 W Garden

*Sanford*—Carolyn Parsons, Valdez hotel

*Sarasota*—Dorothy Roy, 1237 Palm No

*St Petersburg*—Louise Beaty, 801 6 ave S

*Tampa*—Ruby Wagner, 626 No B

*West Palm Beach*—Hal & Lassie Rosencrans, 707 Florida ave.

GEORGIA

*Atlanta*—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW

*Macon*—Wendell Mixson, Hotel Lanier

HAWAII

*Honolulu*—Marie Handley, 240 Lewers rd

IDAHO

*Moscow*—Phil Stovin, 309 E 2

ILLINOIS

*Alton*—Ethel Bradley, Mineral Springs hotel

*Bloomington*—Arthur Tanner, 108 E Mulberry

*Champaign*—Viretta Sutherland, 528 E Green

*Chicago*—W I Hoschouer, 17 N State; Gladys Spaulding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63; John Johnson, 1650 S Central Park; Johnnie Colemon, 6156 S Cottage Grove

*Decatur*—Hazel Erisman, 1919 E Wood

*E St Louis*—Florence Schaefer, 656 N 79

*Evanston*—Maud Kellogg, 840 Forest

*Jacksonville*—Viretta Sutherland, Dunlap hotel

*Mattoon*—Grace Wright, Demaree bldg

*Peoria*—Eva Conover, 733 Main

*Rockford*—Bernice Biggers, 115 Regan

*Springfield*—Margaret Cain, 709 S 7th

INDIANA

*Ft Wayne*—Eleonore Krafft, 2440 Fairfield

*Gary*—Grace Free, YMCA, 225 W 5th

*Hammond*—Grace Free, K of P hall

*Huntington*—Eleonore Krafft, Court house

*Indianapolis*—Charles Roth, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

*Des Moines*—Whipple Bishop, 3118 Grand

*Sioux City*—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

*Hutchinson*—Nona Kerfoot, 316 W 15th

*Topeka*—Harriet Pfouts, Jayhawk hotel

*Wichita*—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

*Louisville*—Maebel Carrel, 1322 Ruth Cox, 2907 Virginia

LOUISIANA

*New Orleans*—Elois Echlin, 6966 Ruth Murphy, 3722 St Charles

*Shreveport*—Kathryn Jarvis, 721

MAINE

*Portland*—Unity, 93 High

MARYLAND

*Baltimore*—E Roy Feldt, Southe

MASSACHUSETTS

*Boston*—Elinor MacDonald, 30 ton

*Cambridge*—Edna Titus, 881 M setts

*Worchester*—Elinor MacDonald, bldg

MICHIGAN

*Ann Arbor*—Marie Munro, 310

*Battle Creek*—Ferne Mack, League bldg

*Bay City*—Aelola James, 404 S

*Birmingham*—Frank Glabach, Maple

*Detroit*—Erie & Catherine But 17505 2d blvd; Virginia Ship E Grand River; Lois Ander Englewood; Estelle Palmer Goodwin

*E Lansing*—Roxie Miller, 425 River

*Flint*—Gladys Clarke, 1201 M tan bldg

*Grand Rapids*—Leon Miller, 530 ave NW

*Grosse Pte Woods*—Eve Edee Mack

*Jackson*—Ferne Mack, 400 S Ja

*Kalamazoo*—Amy Moffett, 209 W

*Lansing*—Nora Hines, 217 Tow

*Midland*—Aelola James, Commu ter bldg

*Muskegon*—Leon Miller, YWCA

*Pontiac*—Blanche Joki, 71½ N

*Royal Oak*—Walfred Taurainen Troy

MINNESOTA

*Minneapolis*—Lila Ranney, 2300 E

MISSOURI

*Independence*—Fannie Baldwin, Delaware

*Kansas City*—Louis E & Ethel 707 W 47th

*Lemay*—Julia McKee, 3701 Ba

*Lee's Summit*—Unity Village C

*Overland*—Kate Evans, 2422 Go

*Springfield*—Polly Weeks, 213 E

*St Joseph*—Osla Jones, 1202 Fe

*St Louis*—Sig Paulson, Skinker syth; Hilda Westermeyer, 361 Florence Brummer, 4621 S K way; Ethel Bradley, 4328 Ea

MONTANA

*Billings*—John Wilkinson, 10

*...on*—Mary Wessel, 103½ Bridge
...s
...—Mary Wessel, YMCA
*... Falls*—Esther Lewis, 1023 2 ave S
*...ston*—Mary Wessel, 322½ W Cal-
...er

NEBRASKA

...—C N Broadhurst, 1317 N 42d

NEVADA

...-Fay Caswell, 847 University

NEW JERSEY

*...y Park*—John Manola, 3d & Emory
...sack—Elcanor Drew, Woman's
...

*...lair*—Gladys Stevenson, 6 S Ful-
...on
...—Edith Berry, Benzell hotel, 456
...d
...on—Gladys Stevenson, YMCA 128
...d
*...wood*—Louise Gerhold, 365 S Maple
...n—Edith Berry, 489 W State

NEW MEXICO

*...uerque*—Mina Stevenson, 1219 Ti-
...ave NW

NEW YORK

...—Marian Hoagland, YWCA
...—Lillian Matthews, Statler Hotel
...g—Adele Woodruff, 135-42 40 rd
*... Hills*—Adele Woodruff, Tennis
..., 6 Burns
*... Neck*—Emma Jean Sartori, Com-
...ity church
...—Howard Bradford, 436 N Geneva
...ok—Stella Wrenn, 451 Sunrise
*...chelle*—Ethel Nickelsen, YMCA
... Division
*...ork*—Georgiana Tree West, 1 W
... Crichton Boatwright, 57 Park ave;
...hine Siemon, 400 E 59; Stella
...n, 15 E 11 st; Nanna Sutton,
...W 125, Rooms 2 & 3; Janet Hol-
... 2523 7th ave
...ter—Elise Rosenburg, 55 Prince
*...tady*—Marian Hoagland, 6 Ferry
*...iff*—Adele Woodruff, 112 Downing
...e—Howard Bradford, 110 Onon-
...a A
*... Plains*—Eleanor Drew, 254 Martine

NORTH CAROLINA

*...lle*—Velma Hoffman, 430 McDowell

OHIO

...—Wm Fischer, 1075 W Market
...—Fred Beale, 2508 Market N
*...nati*—Erna E Wissman, 2853
...son rd; Millie Leslie, 18 W 9
*...nd*—Earl & Martha Anthony, Ho-
...Cleveland; Cleo Lee, Masonic tem-
... 3615 Euclid
*...us*—Joe Jones, 4343 N High
...—Michael Giannuzzi, 1008 Grand
...

...—LuDora BeVier Sederis hotel
...n—Unity, 117 Rose
*Mansfield*—Carol Whipple, 29½ N Wal-
nut
*Marion*—Ethel Wallace, YMCA
*Springfield*—Unity, 2215 E High
*Toledo*—Wallace Tooke, 2740 Upton
*Warren*—Thomas Coates, 152 High NE
*Youngstown*—Thomas Coates, Home Sav
& Loan bldg

OKLAHOMA

*Bartlesville*—Ruth Jacques, 825 Cherokee
*Muskogee*—Ruth Jacques, 921 W Broad-
way
*Oklahoma City*—Alice & Schuyler Cron-
ley, 318 Midwest bldg
*Okmulgee*—Ruth Jacques, 806 N. Grand
c/o R W Viersen
*Ponca City*—Ruth Jacques, 104 W Grand
*Tulsa*—Grace Kehrer, 25 E 19; Dan
Saunders, Alvin hotel

OREGON

*Eugene*—Hugh White, 1215 Oak
*Medford*—Unity, Holly Theater bldg
*Portland*—Rose Goodman, 1430 SE 35

PENNSYLVANIA

*Philadelphia*—Adelaide Cotter, 245 S 16
*Pittsburgh*—Andrew Carlson, 809 Arch

PUERTO RICO

*San Juan—Santurce*—Rafaela Melendez,
306 Condado ave, stop 17

TENNESSEE

*Memphis*—Hassall Self, 1911 Madison;
Montee Falls, YMCA bldg
*Nashville*—Susan Smart, 1816 Broad

TEXAS

*Amarillo*—Eugenia Lane, 2120 Tyler
*Corpus Christi*—Rose Peeler, 330 S
Tancahua
*Dallas*—Ruth Gillespie, Cora Crandall,
5638 McCommas
*El Paso*—Mabel Peck, 1300 E Rio Grande
*Fort Worth*—Ruth Johnston, 901 Page
*Houston*—Dale Newsum, One Chelsea
pl; Corine Smith, 3902 Leffingwell
*Lubbock*—Irene Duncan, 1509 B ave M
*San Antonio*—Mary Myles Maverick bldg

WASHINGTON

*Bremerton*—Marion Brown, 925 Park
*Everett*—Imogene Elliott, 1701 Rocke-
feller
*Pasco*—Beulah Scott, 1125 W Nixon
*Redmond*—Ella Peterson, Cedar & Kirk-
land (library bldg)
*Richland*—Beulah Scott, Dessert Inn
*Seattle*—Rose Breakwell, 4030 Arcade
bldg; Ella Peterson, 12746 33d NE
*Spokane*—Phil Stovin, 1124 W 6 ave
*Tacoma*—Helen Steigler, 2102 S 23
*Yakima*—Marguerite Sandis, 109 S 4

WEST VIRGINIA

*Huntington*—Clarion Lindas, Lewis Ar-
cade
*Wheeling*—Ada Frew, Catholic Women's
League, Chapline & 14

WISCONSIN

*Madison*—Marguerite McAdams, 208 W Gorham

*Milwaukee*—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin

*Sheboygan*—LuVerna Bauer, 1603 S 9

CANADA

*Montreal*—May Duncan, 1501 Chomedy

*Ottawa*—May Duncan, Kings Daughters bldg, Laurier ave

*Toronto*—Mary & George Dunning, 173 Eglinton ave W

*Windsor*—Louise Thies, 595 Victoria

*Vancouver*—Herbert Hunt, 1557 W Broadway

*Winnipeg*—Dorothy Lundgren, 360

ENGLAND

*Easington Village*—Thomas Mer 11 Sea View, Co Durham

*Kingston-on-Thames*—Robert Sikki Penrhyn rd

*London*—Ruth Hacking, 6 Stanhop race, W 2

*Nr Whitstable*—Olive Hacking, 1 sel dr, Swalecliffe, Kent

*Sunderland*—T Merrington, Co I

JAPAN

*Tokyo*—Shigeharu Uchida, 2297, 2- Kasuga-cho, Nerima-ku

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France- 13 rue de Douai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Good Lannerdorf, British Zone; in Swedish & Finnish: Maija Bloomberg, Tervakosk land; W A DaSilva, Caixa 1340, Sao Paulo, Brazil *(Daily Word* in Portug

## The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

## *Myrtle Fillmore's Healing Letters*

Myrtle Fillmore, mother of the Unity movement, esponded with thousands of persons, throughout the s of her ministry. Her advice was eagerly sought, she counted it a privilege to help others with prob- s similar to those she had solved in her own life. acts from her letters, compiled by Frances W. lks, a close associate of Mrs. Fillmore, are presented ıe book *Myrtle Fillmore's Healing Letters.*

In this book you will find Mrs. Fillmore's ideas ıt prayer, healing, development of the faculties, the conscious mind, and other phases of Truth that she highly fitted to impart. In addition, the everyday gs of life delighted Mrs. Fillmore, and this book s a warm, personal insight into her truly Christian racter.

Myrtle Fillmore's letters blessed those to whom were originally sent, and they will bring comfort encouragement to all who read them in printed m. The book is a living testimony of the wonderful lities that endeared Myrtle Fillmore to everyone ose life touched hers.

*(Myrtle Fillmore's Healing Letters* is $1 a copy.)

# UNITY BOOKS

| | | |
|---|---|---|
| *For Beginners in Truth* | **Beginning Again** | |
| | **Bel** | |
| | **Doctor Houston Speaking** | |
| | **Favorite Unity Radio Talks** | |
| | **God a Present Help** | |
| | **God Is the Answer** | *Dutch, English* |
| | **Great Physician, The** | |
| | **How I Used Truth** | *German, English* |
| | **How to Let God Help You** | |
| | **Lessons in Truth** | *English, Japanese, Swedish, Portuguese, German, Italian, Spanish, Russian, French, Dutch, Greek* |
| | **More Wonderful You, A** | |
| | **Myrtle Fillmore's Healing Letters** | |
| | **New Ways to Solve Old Problems** | |
| | **Peace Begins at Home** | |
| | **Practical Christianity for You** | |
| | **Prove Me Now** | |
| | **Special Methods for Attaining Spiritual Mastery** | |
| | **Story of Unity, The** | |
| | **Things to Be Remembered** | |
| | **Whatsoever Ye Shall Ask** | |
| *For Healing* | **Christian Healing** | *German, English* |
| | **Divine Remedies** | |
| | **Jesus Christ Heals** | |
| | **Truth Ideas of an M.D.** | *Italian, German, English* |
| | **You Can Be Healed** | *Swedish, English* |
| *For the Home* | **Unity Vegetarian Cookbook** | |
| | **You and Your Child** | *French, English* |
| *For Prosperity* | **Both Riches and Honor** | *French, English* |
| | **Prayer in the Market Place** | |
| | **Prosperity** | |
| | **Prosperity's Ten Commandments** | |
| | **Working with God** | |
| *For Inspiration* | **Best-Loved Unity Poems** | |
| | **Be of Good Courage** | |
| | **Household of Faith, The** | |
| | **Lovingly in the Hands of the Father** | |
| | **Mightier than Circumstances** | |
| | **Prayer Changes Things** | |
| | **Sunlit Way, The** | |
| *For Devotion* | **Effectual Prayer** | |
| | **Holy Bible, American Standard Version** | |
| | **Keep a True Lent** | |
| *For Advanced Study* | **Atom-Smashing Power of Mind** | |
| | **Christ Enthroned in Man** | |
| | **Have We Lived Before?** | |
| | **Know Thyself** | |
| | **Let There Be Light** | |
| | **Metaphysical Bible Dictionary** | |
| | **Mysteries of Genesis** | |
| | **Mysteries of John** | |
| | **Selected Studies** | |
| | **Talks on Truth** | |
| | **Teach Us to Pray** | *French, English* |
| | **Twelve Powers of Man, The** | |
| | **What Are You?** | |
| *For Children* | **Adventures of the Seven Spartans** | |
| | **Barky's New Home** | |
| | **Barky and His Friends** | |
| | **Crybaby Kangaroo** | |
| | **Jet's Adventures** | |
| | **Jet and the New Country** | |
| | **Jet's Choice** | |

# NEWS from UNITY

## *p Us to Serve ı Better*

your letter to Unity in- es a prayer request or re- to Silent Unity, please e that request on a sepa- sheet of paper, with your plete name and address. his way, two departments handle your letter at the e time. Thank you.

## *d a Unity sing*

ou can bless your friends special way by sending ı Unity Greeting Book- instead of the conven- ıl printed cards. These lets carry a gift of in- ıtion that will long be ished.

*our Birthday Promise* em- izes the good that each holds for us. This book- ives nine inspiring medi- ns based on the popular n "This Is the Year," by Russell A. Kemp. Its theme of future promise is symbolized by the full-color picture of a rainbow on the cover.

*God Bless Your Birthday* carries your blessings to your friend in the stirring words of twelve prose selections and eleven lovely poems. Its cover is a full-color photograph of a blue bird among blossoms.

Send the special booklet *God Is My Health* in place of a get-well card. Its message of faith will help your friend in need of health to be made whole again. It contains articles on healing by Charles, Myrtle, and Lowell Fillmore. The beloved poem entitled "The Prayer of Faith," by Hannah More Kohaus, is featured prominently. The beautiful full-color cover shows a flower garden in bloom.

These booklets are only 10 cents a copy, or 12 for $1. A suitable mailing envelope is included for each booklet.

## *July Events at Unity*

Two retreats are scheduled for this month at Unity Headquarters. The Vacation Retreat will be held from July 13 to July 20, and the Young Adults' Retreat will be held from July 22 to July 26. If you are planning to attend either of these, but have not yet made your arrangements, you should do so immediately.

Both retreats will include the meditation periods, exercise classes, and special inspirational features that have helped to make the Unity retreats so popular. They will also include time for rest and relaxation in the beautiful surroundings of Unity Village.

For a reservation blank and a program of the Vacation Retreat or the Young Adults' Retreat, write to the Director, Unity Retreats, Unity School of Christianity. Be sure to state which retreat you are interested in.

On July 29, the third term of the Unity Training School will begin, and reservations for this event should be made as soon as possible. For reservation blanks and further information, address the Registrar, Unity Training School, Lee's Summit, Missouri.

## *Helps Teen-Agers Solve Their Problems*

A young college boy re
ly wrote to Unity: "I am
receiving *You* magazine,
my parents forward it to
monthly. Here at schoo
find it to be an important
of my life in that it help
solve many of my probl
I realize that these prob
are not mine alone, f
know that my problems
the same ones that most
my age have."

And a teen-age girl wr
"I would like to tell you
how much I like the
magazine. I have had it
for four years and wait
every copy. *You* always
such good articles that
solve or help solve
problems that confront
teen-ager."

Thousands of young
ple depend on *You* for c
sel and guidance in lea
a happy, successful, and
Christian life. At the
time they enjoy reading
bright and up-to-date
zine. The July number
cludes a fascinating a
called "Keynote of Cha
by Ruth Barrick Golden
fast-moving horse story
spot," by Wayne C. Lee;
many more articles, p
and stories, plus the re
feature departments.

Thy not send a gift subtion for *You* magazine ome teen-age boy or girl y? *You* is only $1 a year.

## harles Fillmore ary

nce Unity began, some -seven years ago, its ning has helped millions ersons. One man, Charles hore, is largely respon- for the Unity philoso- and the basic principles hat philosophy are con- d in ten books.

hese are: *Atom-Smashing er of Mind, The Twelve ers of Man, Jesus Christ ls, Keep a True Lent, stian Healing, Mysteries ohn, Teach Us to Pray, s on Truth, Prosperity* $1 each) and *Mysteries Genesis* ($2).

he ten Charles Fillmore s comprise a valuable ry for the serious Truth ent. Each one is indexed, Unity also has a separate x that covers all the s. This index, a paper- d book titled *Index of rles Fillmore's Writings,* a convenient guide to rles Fillmore's teaching.

ather than set a price on index, since its value is mensurate with the size our Charles Fillmore li- y, Unity has decided to distribute it on the love offering plan, and accept the valuation you place on it. You may obtain the index by sending your request and your offering to: Unity School of Christianity, Lee's Summit, Missouri. Or, purchase the complete set of ten Charles Fillmore books plus the new index for only $10.

## *The Bedtime Story Hour*

The pace of life today tends to crowd out of our family activities something that is most important to children—the bedtime story hour.

Many educators feel that having Mother or Father read aloud to children before bedtime is a great help. Besides making them feel the common bond of the family unit, it helps children to relax tensions of the day and prepares them for a restful night.

*Wee Wisdom,* Unity's magazine for boys and girls, is ideal for the bedtime story hour. Its stories are captivating and colorful and contain high ideals of right thinking, speaking, and acting. Its poems and prayers are just right for boys and girls to memorize and use often. And for busier playtimes, there are many activities such as

puzzles, paper dolls, pictures to color, and clubs to join.

The July issue of *Wee Wisdom* contains the first installment of a new serial called "Wild River Crossing," by Alma Robison Higbee. Of course, *Wee Wisdom* also contains many more stories, poems, things-to-make, and clubs to join.

*Wee Wisdom* will come every month for a full year for only $2. Why not let it help you revive the bedtime story hour in your home?

## *Coming Next Month in UNITY*

Your UNITY magazine next month will feature an unusual and fascinating article titled "Take My Yoke." The author, Harold D. Moore, begins his personal experience story in this fashion:

"Some years ago I attended a church service in a strange city to which I had just moved in order to find work. The pastor had selected as the text for his sermon:

" 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' . . .

"For twenty years I been seeking earthly pl ures, material success, recognition in the eyes of fellow men. The quest such goals had left me satisfied, self-centered, trated. Why, I thou should I not heed the past prompting and find the unto my soul that had promised?"

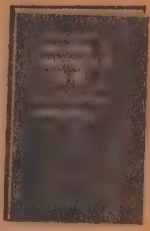
Don't miss "Take Yoke," plus many more standing inspirational arti poems, and features, co in next month's UNITY.

## *A Book for Children*

A book younger chil are sure to like is *Cry Kangaroo,* a collection o lightful read-aloud storie rhymed prose by Ge Tucker Smith. Simply cleverly written, the st relate the adventures Sparkle Firefly, Billy and many other little tures, who get into the kind of difficult spots boys and girls do.

*Crybaby Kangaroo,* 10½ inches in size, is for small hands to hold. bound in stiff covers, a contains a multitude charming animal drawin illustrate the stories. *Cr Kangaroo* is priced at on a copy.

# HOW TO MEET TEMPTATION



Most of us have been tempted, at times, to do things that we felt were not right. Teen-agers, especially, need help in learning to meet temptation.

In the book *Practical Christianity for You,* James E. Sweaney, editor of *You,* Unity's magazine for teen-agers, gives much helpful advice on meeting temptation and on solving many other problems that young people must face. "Jesus met each temptation," he tells us, "with a positive declaration. . . . This is the way we should meet the temptations that come to us. . . . with strong affirmations of Truth and declarations of the right way to go."

These words are taken from chapter seven, in which Mr. Sweaney gives the secret of overcoming temptation, and assures, "If you turn consistently from temptation and put your thoughts, energies, and efforts to doing something constructive, you can and will develop self-mastery."

Each of the fourteen chapters in *Practical Christianity for You* is packed with just such clear, powerful words of wisdom to help teen-agers make their lives just what they want them to be. *Practical Christianity for You* is only $1 a copy, and may be ordered from your local Unity center or direct from:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

# HOW TO GET EXTRA HELP FROM "UNITY VIEWPOINT"

A listener to t "Unity Viewpoint" rad program recently wrot "Let me once again e press my thanks and a preciation for your wo derful 'Unity Viewpoi lessons. It is a ritual he to listen. I record the le son on our tape record and play it back to m family at suppertime, a also play the lessons ba while I iron or am occupied in the kitchen. Ea playback reveals new thoughts I missed b fore."

If you have a tape recorder, you may wish try this method of receiving extra help fro "Unity Viewpoint." But in any case, ma listening to the program a part of your morni schedule. This short talk provides its listene with a relaxing pause each weekday, whi helps them tune in to God for further inform tion and guidance.

The "Unity Viewpoint" program is broa casted over more than fifty stations in t United States, Australia, Canada, and Puer Rico. If your daily newspaper does not list t time and station, send to Unity headquarte for a free schedule.

This program is made possible through t love offerings of Unity friends. If you wou like to share in bringing "Unity Viewpoi to others, your contribution may be sent to t Unity Radio Department, at:

UNITY SCHOOL OF CHRISTIANI
LEE'S SUMMIT, MISSOURI

# GOOD BUSINESS

## 35 YEARS OF TRUTH FOR EVERYDAY LIVING

*Good Business* magazine marks its 35th birthday this month. And, on this anniversary, *Good Business* will introduce a brand-new feature!

"Charles Fillmore Speaking" will include excerpts from the unpublished manuscripts of Charles Fillmore, cofounder of Unity. These writings are now being published in *Good Business* for the first time because the timeless truths they contain are especially applicable to modern problems. In July, you will read Charles Fillmore's thoughts on ideas, speech, the power of the eye and the mind, and peacemakers.

"Parables of Prosperity" is a new series of articles, the first of which you will read in the July issue of *Good Business*. Written by James E. Sweaney, these articles present some of the parables of Jesus, with a prosperity interpretation of each.

And, of course, the July *Good Business* will also contain all the regular features, plus fine articles by well-known Unity writers. It is the perfect issue with which to begin a gift subscription, or your own subscription if you do not already receive the magazine. A full year's subscription for *Good Business* is priced at only $1.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

# "POWER, WISDOM, AND LOVE"

A Prosperity Bank user writes: "It is alwa a great pleasure, privilege, and satisfaction send in the savings from my seven weeks' stu and practice of the Prosperity Bank plan—a especially when I can see my steady progre Having the constant prayers of Silent Uni helps me to be more aware of my oneness wi God, for which I am deeply grateful. The Pr perity Bank plan helps me to be more open a receptive to God's unfailing power, wisdom, a love."

You can use the Bank plan just as this pers does, to draw closer to the true source of good. Through daily meditation and the da practice of sharing with others, your faith w be strengthened and your life enriched. Use coupon below to send for your Bank today.

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MISS

PLEASE PRINT ALL NAMES AND ADDRESSES

Here is my order for three UNITY gift subscriptions and a B in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

# HELP YOUR FRIENDS THE UNITY WAY

Your experience has no doubt hown you that a knowledge of ruth can help you solve your roblems. This month, you have chance to give this help to your riends and loved ones.

The July issues of both *Weekly Unity* and *Daily Word* agazine have been prepared es- ecially to introduce Truth ideas o persons as yet unaquainted ith Unity. *Daily Word* offers ne article "What Is Man?" by James Dillet reeman, to help your friends find themselves nd adjust their lives. With its daily lessons, *Daily Word* is ideal for persons who would like planned prayer program.

*Weekly Unity* offers: July 7—"Divine Condi- onals," by Constance Foster. July 14—"In- tead Of——" by W. G. Montgomery. July 21— God Never Fails!" by Mary Louise Kupferle. uly 28—"Thy Kingdom Come," by Constance oster. With its longer articles, message from ilent Unity, column by Lowell Fillmore President of Unity School), letters from eaders, and Bible lessons based on the Inter- ational Sunday School Lessons, and other fea- ures, *Weekly Unity* is best suited to one inter- sted in a study of Truth principles.

You can send a year's subscription for either f these magazines to a friend or loved one for ust $1. Be sure to ask that the gift subscrip- ons you send begin with July, to include these pecial articles.

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

# I Am the Architect of My Life

*Loretta Scanlan*

I am building, building, building.
I am building my house of life.
I am building not with clay,
But with the attributes of God.
I am building my foundation deep,
Rooted in the soil of Mind.
I am building invincible walls—
Walls of love.
I am building beams of light
To brace a ceiling of joy.
I am building a roof of strength
To crown my house with peace.

My house stands because
It is built not on sand
But on the rock of faith!